

Elizabeth Hayward

WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 15.

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No. 19.

RETROSPECTIVE AND PROSPECTIVE.

For many centuries gone by, 'twixt heav'n
And earth, silence had reigned. The voice of God,
The great Eternal, who called Abram forth
To leave his kindred and his native land,
Had not, for ages, reached a mortal ear.
Fools in their hearts declared, "there is no God."

Though Jesus said, "Except you're one, you are
Not mine," the christian sects, who claim to have
The Gospel as He taught were multiplied,
And each contending for the preference,
And all maintained, the body of the Lord
Is represented by the church on earth.
But if these sects can be acknowledg'd His,
What a vast multitude of bodies? Else,
His one, must be in many fragments torn.

The wheel of time roll'd on, and met the verge
Of a new Dispensation—this the last—
The closing one—the set, th' appointed time
For God to do a strange—a wonder work,
Preparatory to Messiah's reign.

Prefacing this august, sublime event,
The long, long silence must be broken, and
The voice of God, on earth be heard once more.
As was His wont when'er He converse held
With mortal man, He'd prophets at command
To bear His messages and teach His will.
For this grand purpose He had raised up one—
An unsophisticated, honest youth,
Whom He had chosen and had foreordain'd
To see His face, His voice to hear—to take
The lead in the last Dispensation of
A fallen world—to stop the downward ebb
Of life's corrupted stream, and bid it through
A purifying channel, upward flow—
To organize the Church of Jesus Christ
Precisely by the former pattern given,
With Prophets and Apostles, governments;
With gifts and pow'rs to heal—authority
To cast out devils, and to speak in tongues:
A Church which Jesus Christ will own as His.

The Prophet did God's bidding, tho' opposed
By hellish wrath and human ignorance.

Unfetter'd and undwarf'd by man-made creeds,
His mind soared upward to the living Fount
Of truth and wisdom, knowledge, faith and power.
He master'd languages and sciences,
And principles of vast eternal weight—
A worker and a student till his death.
Having performed a mission great and grand,
He sealed his testimony with his blood.

But yet the Church of Christ of latter days,
Which by the Prophet God established, lives,
And will, altho, opposed by earth and hell.

Though persecution, which our Savior said
Would be the lot of those who follow Him,
Has oft, full oft, with arms outstretch'd the path
Bestrode, the Church has never made a halt.
Oft times from place to place by mobbers driven,
And last of all they drove us from Nauvoo,
To go as Abram did we knew not where.
Perchance they wished—they hopcd—they thought
We'd starve and die, and buzzards fatten on
Our flesh—our bones be left to bleach upon
The lone wild waste, untrod by human foot;
But God was with us and they knew it not.
He, by His noble Chieftain, Brigham, Young,
With wisdom from the courts on high endowed,
Led to these isolated mountain vales—
A desert wilderness, a sterile waste—
A crowning climax of all dreariness.
But peace was here, sweet peace, our legal claim,
Usurp'd by those who forced our exile flight,
For centuries the soil unstr'd had slept
The sleep of death, while none but savage feet

Had kissed the sod. No tree nor shrub adorned
This Salt Lake City Plat. The mountains then
With their attraction's uncontested charm,
Drew to their summits all of showers, and left
The valleys dry.

And here we were; The Church
Of God, the Saints of Latter-day, must draw
Forth from this death-wrap'd soil, a sustenance,
Or perish. What a predicament! Who
Of mortal mould unarm'd with mighty faith
In the eternal God, but would have quailed
Before the ghastly prospect's sullen scowl?
Not so the Saints; in the Almighty arm
We put our trust; with willing hearts and hands,
Nerv'd by a living faith, we worked and prayed,
And with thanksgiving ate our scanty bread.

We dug the channels for the water's course,
And tapp'd the creeks (the creeks were very few
And far between) and strewed their waters on
The thirsty land, which drank, and craved, and drank
Till it revived and brought forth nourishment.
We tore the saplings from the mountain's brow,
Which grew the lovely shade trees that adorn
Our cities' side-walks, and in summer heat,
Produce a grateful, cool, refreshing shade.

Yes, such it was, and what is Utah now?
The boast of friends, and envy of our foes.

Who wrought the change? *God and His faithful Saints,*
And made "the desert blossom as the rose."

A crusade now inaugurated in
our midst, retards progression's onward move.
What disturbers of our peace shall do
Against the Church, will be o'erruled for good.

The Almighty's drama will enacted be—
Each acts a part—to all, the choice is free.
Our persecutors make a sad mistake,
They earn our pity by the choice they make:
All in the harvest reap the crop we sow,
And they in theirs, will garner only woe.
Who shed the blood of innocence will feel
The wrath of God, from which there's no appeal.
Our foes, in blindness, now exult and think
The Church, beneath their lash, is bound to sink:
Crushed, it may seem, in their distorted view,
And still be gaining strength and prestige too:
From vile oppression's bondage 'twill come forth
In glorious light, with power to gladden earth,

But ere the drama's close, and curtains fall,
Will good result from scenes which now appall—
This Crusade furnace-heat will purify
The Church from hypocrites, and all that lie—
From those whose hearts are set on worldly gain,
And all who sacred cov'nants break in twain.
Then Truth and Justice will resume their throne,
And man's oppressiveness shall be unknown.
The Son of God, the Prince will come again,
With all His Saints, in majesty to reign.

E. R. S. S.

Salt Lake City, Jan., 1887.

A SKETCH OF MADAME RECAMIER.

One of the most charming and lovable of
characters in the social drama of France, dur-
ing the period of the rise and fall of Bonapart,
and the restoration of the Bourbons, was that
of Julie Adelaide Bernard, Madame Recamier,
known to her dear friends as Juliette. She
was born in the city of Lyons, December 1777,
educated like most French girls at a convent,
which she left at the age of fifteen, and came
with her parents to reside in Paris. Shortly
after, she was married to a wealthy banker,
M. Jacques Reeamier, and according to French

customs, began to see life, from its social stand-
point.

The marriage was arranged by her parents,
and, as her husband was thrice her
age, it is pretty safe to say, was
altogether a marriage of convenience,
though she always entertained for M.
Recamier a sincere regard, and that he adored
her is plain to be seen in the following extract
from one of his letters to her: "I have always
made it the rule and happiness of my life to
respect your wishes, tastes, affections, and sup-
posed religious obligations to friendship."

As this is by no means an historical sketch
the above will serve as an introduction to this
beautiful woman, and those lovable traits in her
character; which is the object I have in view.

When the horrors of the reign of terror were
ended, and even the people of France were
sated with cruelties and blood, they turned to
the delights of social intercourse, with intense
eagerness. It was at this time that Madame
Recamier appeared upon the scene, dazzling
all with her matchless loveliness; beautiful as
a Houri, she became at once a social loadstone,
luring great and small to her side, by her
beauty and fascinating grace of manner.

It is said that to a Frenchman, talking is one
of the necessities of life. The *salon* of the
Frenchwoman grew out of this necessity; and
a grand advance in civilization it was. It
opened the way for the introduction into social
and literary life of such as Madame Rambouillet,
Madame de Stael, Madame Recamier and scores
of others which gave these women of genius
and talent the opportunity of comparing, re-
freshing and adding fresh stores of knowledge
to their minds, by social intercourse with the
great and gifted of their day. Aye, and aid-
ing and acting as guiding stars, by their grace
of presence, open hospitalities and charming
friendships to many a hero, who, but for their
kind words and generous help, would have been
both "to fortune and to fame unknown."

The woman who possessed the intellect the
power of entertainment, which could draw to
her *salon* the great minds of the day, where
were discussed the literature, the drama, the
politics, the everything that constituted French
society, well earned the *sobriquet* of, potentate
in petticoats.

It is to be regretted that England and
America have no counterpart of the French
salon; that delightful resort where the only ob-
ligation is to contribute to the general enjoy-
ment by being agreeable and entertaining, ac-
cording to your best ability, where all are
expected to throw aside petty personalities and
meeting upon neutral ground, each enjoy the
treasures of the other's mind, gain new ideas,
discuss the old, and all with frank good na-
ture.

Such was the *salon* of Madame Recamier
who added also that element of undefinable deli-
cacy and refinement and guided the conversa-
tion over shallows and rapids, with a grace and
tact almost amounting to genius.

Without possessing the depth and brilliancy
of intellect which characterized her friend
Madame de Stael, of whom Goethe said, "one
must become all ears to follow her," Madame
Recamier had good literary taste and ability,
and though she published nothing under her
name, we find her collecting historical facts for
M. de Chateaubriand, as well as assisting in the
preparation of a volume of extracts from the

works of Ballanche and Camille Jordan pays her the great compliment of asking her to give him her impressions of the new *regime* early in the reign of Louis XVIII., and adds "you know how I delight to hear you, with your pure and discriminating mind, talk on all subjects, even the most serious." This was a rare compliment, as Jordan was not a man to indulge in fulsome flattery. She was gifted with that most delightful of all good gifts, rare tact, and it was one of her chief charms that she could draw out the real worth of people, showing them off to their best advantage, without them suspecting her of being the cause of the exhibition of their talents.

Authors and new luminaries of the dramatic, literary and musical world came first to the *salon* of Mme. Recamier, to test their powers and the criticisms of those congregated there. Even the great Rachaël did not disdain to declaim a new piece there, before trusting to the public to decide its merits. It was here, also, the productions of Chateaubriand's great mind were first given to the select circle of friends, who basked in the sunshine of this beautiful woman's friendship.

Madame Recamier fulfilled a great social mission, not so much by rare intellectual gifts or personal charms as by her real womanhood. This great beauty, this queen of society, had every excuse to be vain, frivolous and selfish, yet she always rose above the temptation, and was directly the opposite; a most lovely gracious woman; sincere, earnest, disinterested; neither hardened by worldliness, or soured by baffled affections; but preserving even in old age and blindness and amid reverses of fortune, that sweetness and serenity which marked her character in its happiest days. Holding her undisputed sway in a marvelous manner over men and women alike, not only by her personal loveliness, but by her sympathy and exquisite tact.

It would be nonsense to ascribe the happy influence she exerted on all about her, the comfort she afforded, the culture and progress she advanced to idle coquetry. It is ridiculous to suppose that a merely worldly minded, but beautiful woman, no matter how bewitching her manner, could inspire the life long friendships with the gifted and brave, which Madame Recamier inspired, and which it was her privilege to enjoy during her life. No, such are not won by mere blandishments; neither are enduring memories of grace and congeniality thus bequeathed.

The friendships of this charming woman were unexampled for warmth and lasting attachment; and she was fond of saying, "That there was a certain taste in perfect friendship to which common place characters could never attain."

Rare, indeed, are the friendships that have been so perfect in character and endurance, as those between Madame Recamier and Madame de Stael, Ballanche, Chateaubriand and Amphere; friendships that bore rich fruits of culture and refinement, that died not with youth or health, that absence did not diminish nor loss of fortune quench.

Think of a woman like Mme. de Stael, who was so jealous of her power, she disliked to hear of her male admirers getting married, welcoming with a lavish cordiality to her heart and home, so formidable a rival as the fair Juliette, and who seems never to have felt a jealous pang, even when she sees her former admirers at the feet of the Enchantress. Mme. de Stael seemed content with her intellectual fame and accorded Juliette the full sway of the empire of beauty, as she says, "because you are eminently good, and it seems only natural that so sweet a soul should be expressed by so charming a face. * * * * * Amid all your successes you are, and ever will remain an angel of purity and goodness." *

* * * Extract from letter to Mme. R. from Mme. de Stael.

Madame Recamier had a way of being interested in everyone's fate as though it was a matter of personal comfort, and people turned to her for sympathy, as naturally as flowers to the sun.

At the age of forty, she took upon herself the task of educating the little niece of M. Recamier, a motherless girl of six summers, and fulfilled the task with all the devotion and earnestness of a fond mother having her always with her, and not only superintending the child's lessons, but directly instructing her. Being passionately fond of music, she delighted in teaching her niece this accomplishment, wherever she traveled the child went also and was indeed cared for, as though she had been her own. Little Amelia proved most grateful and affectionate and loved Madame Recamier with all the devotion of a daughter; it was in her arms she breathed her last, and by her has she been most sincerely lamented.

To a woman whose whole life was given to social obligations, the care of this child must have been to Madame Recamier a great sacrifice, but if it was so, no one was ever conscious of it; nor in fact was any one ever allowed to feel an obligation to her. The sunshine of her soul prevailed, the household over which she presided, chasing away all gloom.

She was not a specially brilliant woman, yet her wit was sparkling and vivacious; and Mme. Mohl said of her, "I never knew so entertaining a person; no one could tell a story as she did, she had a great sense of humor, and her own was exceedingly delicate; *but she never said an unkind thing of anyone.*" Therein, I am sure, lies the true secret of her charm, and Madame Mohl adds, as do all her friends, "I loved Mme. Recamier." Who could wish for a more beautiful epitaph than these words of this famous woman. Madame Recamier's friendship for Chateaubriand, proved both her amiability and powers of entertaining, for the great poet had grown weary even of flattery, and it is said he died not so much from disease as *ennui*; yet this delicate, beautiful old blind woman never failed to interest and amuse him, and was to the day of his death a devoted friend. As a queen of French society she swayed her social sceptre, for full fifty years, with such bewildering grace, such rare sweetness and amiability, a charm so potent, that her empire ended only with her life.

The death of her beloved friends, Ballanche and Chateaubriand; following each other so closely, was a sad shock to the sensitive soul of Madame Recamier. Just before the death of the former, she had submitted to a successful operation for cataract; but she wept away the newly recovered sight at his death bed. The delicate state of her health, her depression, and a great fear she had always had of cholera, probably made her more susceptible to its dread influence, and when it made its appearance in Paris in the spring of 1849, she became an easy victim expiring May the 11th after a few hours of great agony.

Thus ended the life of one of the most beautiful of women possessed of a charming and lovable character, and because her life was so true; her friendship so inspiring, her influence so benign, is her memory so beloved.

Friendship! mysterious cement of the soul!
Sweetner of life! and solder of society."

MYSTICIS.

Feb. 22nd 1887.

HOWE—ELLIOTT.

The marriage of Miss Maud Howe, youngest daughter of Julia Ward Howe, to Mr. John Elliot took place at her mother's house on Monday evening, Feb. 7. The hall, stairway,

and parlors were decorated with festoons of laurel, which culminated in a canopy of green matching a background of ferns and palms, beneath which the officiating clergyman, Rev. James Freeman Clarke, waited for the arrival of the bridal pair. The company present included only relatives and intimate friends. A little before 9 p.m., a quartette of male voices began to sing some charming stanzas composed by Mr. John S. Dwight for the occasion. To the sound of this sweet music, a veil of Japanese work was suddenly drawn aside, and the bride appeared, the bridegroom immediately joining her. Both now walked through a temporary aisle formed by a long stretch of satin ribbon on either side, and stood fronting the clergyman, who stood facing the company. The bride's dress was of cream-white satin, draped with some very beautiful Roman *guipure* lace, the gift of her mother. Her hair was dressed in classic fashion, very simply, and over the Grecian knot at the back of the head was fastened a veil of costly lace, historical in the family. The service, which was brief and simple, was followed by congratulations, music and supper, and in due time the newly-married pair departed, the orthodox token of good will following them, to wit, a shower of rice and a slipper.—*Boston Woman's Journal.*

BARGAIN IN MUSIC.

This Favorite Album of Songs and Ballads, containing thirty-two pieces of choice and popular music, full sheet music size, with complete words and music and piano accompaniment is finely printed upon heavy paper, with a very attractive cover. The following are the titles of the songs and ballads contained in the Favorite Album:—As I'd Nothing Else to Do; The Dear Old Songs of Home; Mother, Watch the Little feet; Oh, You Pretty Blue-eyed Witch; Blue Eyes; Katy's Letter; The Passing Bell; I Saw Esau Kissing Kate; Won't You Tell Me Why, Robin; The Old Garden Gate; Down below the Waving Lindens; Faded Leaves; All Among the Summer Roses; Touch the Harp Gently, My Pretty Louise; I really don't think I shall Marry; Dreaming of Home; The old Cottage Clock; Across the Sea; A year Ago; Bachelor's Hall; Ruth and I; Good Night; One Happy Year Ago; Jennie in the Orchard; The Old Barn Gate; Jack's Farewell; Polly; Whisper in the Twilight. This is a very fine collection of real vocal gems, and gotten up in very handsome style. Published in the usual way and bought at a music store, these 32 pieces would cost you \$11. 20. We bought a job lot of this music at a *great sacrifice* and as the holidays are past, we desire to close out our stock *at once.* Will send you the entire collection well wrapped and postpaid for only 40 cts. *Send immediately.*

Address, The Empire News Co., Syracuse, N. Y.

A recently published book is called "One Hundred Distinguished Americans." Of the members, but four are women, and these are Charlotte Cushman, Lucretia Mott, Elizabeth Cady Stanton, and Harriet Beecher Stowe. Presumably they represent Art, Politics, Philanthropy and Literature.

Mme. Patti-Nicolini's will, made just before she came to America last fall, gives half of her fortune to her husband, one-fourth to her brother-in-law, Mr. Strakosch, and one-fourth to found "Patti scholarships" for the benefit of promising girl singers in the large cities where the testator has won her laurels. Her grave, she directs, is to be adorned with fresh flowers all the year round, in token of her "having lived surrounded by blossoms."

SONNET.

BY HARRIAT E. PITCHARD.

If death should touch this weary heart to-night,
Thus leaving some great work but half fulfilled;
If all life's busy wheels to-night were stilled,
Ended each task, each aspiration quite,
These tired eyes shut forever from the light,
What then? On some eternal, wave-kissed shore
Would heart and soul take up their task once more,
Assume their toil with all their old-time might?
God knows! This earth-bound vision cannot soar
Beyond the limitations of His will.
What matter, when life's thrilling dream is o'er,
Though other hands our half-scored measure fill?
What matter who the topmost notch shall score,
If at the "finis" good outrivals ill?—*Selected*

MY HERO.

BY HELEN KEITH.

What signifies the outward show?
What signifies his wealth or place?
When we the heart have learned to know,
What do we care for form or face?
And what care we for name or creed
That buried ages may unroll,
If under all we clearly read
The record of a dauntless soul?
If loyal to his sense of right,
If prompt and sure at duty's call,
He walks, as walking in God's sight,
His aim the manliest aim of all;
If helpful as the sunbright day,
If pitiful of other's woes,
He follows in the Master's way
And bears a blessing where he goes;
If, gaining much, he loses all,
While summer friends go coldly by,
He proves his courage by his fall,
Resolved to win the day or die;
With hope alive, in God his trust,
He keeps a spirit kind and true,
And rises bravely from the dust
To fight his weary battle through;
If, working on through pain and loss,
His earnest soul be not cast down,
He beareth patiently his cross.
While winning steadily his crown;
The man's a hero! and we give
The meed of love, which is his due,
No idle praise! but while we live
The wreath of bay! the knot of blue!

—*Selected.*

SPIRITUAL ARGUMENT.

All Christians profess to believe in the words of our Savior and the apostles, and also the Old Testament prophets. I would like to call attention to their teachings as delivered by the Holy Ghost, the spirit of truth, for our guidance and edification. The words of the Lord to His disciples, St. Luke, vi, 20:

"And he lifted up His eyes on His disciples, and said, Blessed are ye poor, for yours is the kingdom of God.

21. "Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh.

22. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil for the Son of man's sake.

23. "Rejoice ye, in that day, and leap for joy, for, behold, your reward is great in heaven, for in like manner did their fathers unto the prophets.

26. "Woe! unto you, when all men shall speak well of you, for so did their fathers unto the false prophets."

Now, do not all sects and parties raise a hue and cry of evil against the Latter-day Saints, that we are poor, ignorant, and despised in the

eyes of the world? If we are, we can approach our Elder Brother, and He will save us if we follow Him into His fold. The Porter openeth the door, and He commandeth us to enter not in any other way, which we must obey, or we shall be accounted thieves and robbers. We are called sinners above all others, and are pursued night and day to punish us for criminal acts. They say that the prophets of old practiced and had God's sanction, for He said, "I came not to call the righteous, but sinners to repentance." The last call is now made for all to repent, everywhere, and be baptized for the remission of sins and be buried in baptism with Christ, that we may arise to newness of life and lay a foundation of good works. I will quote from the 47th verse of the above named chapter: "Whosoever cometh to me and heareth my sayings, and doeth them, I will shew you to whom he is like.

"He is like a man which built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded upon a rock.

"But he that heareth and doeth not, is like a man that, without a foundation, built a house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great."

The Church of Christ was built upon revelation, and this was the rock that the Savior told Peter He would build His Church upon, "and the gates of hell shall not prevail against it." Paul also testifies that he was convinced of the Gospel by revelation and not by man, and says: "But though we or, an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," and repeats it in the following verse. John, in his second epistle, testifies to the same: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is a partaker of his evil deeds." Here is an injunction we must give heed to, or we cannot be saved in the kingdom of heaven. Among all the masses that believe different ways, how shall we find the true Church of Christ? Can we find it among the sects? No; they deny revelation. John the Revelator was told, John i, 19:

"Write the things which thou hast seen, and the things which are and the things which shall be hereafter."

xiii, 6: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

This was the same Gospel that Christ told John and the rest of His disciples to go and preach after His resurrection. This was to take place just before the fall of Babylon, which we read in the 8th verse following.

Dear reader, if you wish to make further research of the true Gospel, read the last chapters of St. Matthew and St. Mark. The Savior said, "He that breaketh one of the least of these commandments, and teach men so, shall be called the least in the kingdom of heaven." Paul is very plain in 1st Cor. concerning the gifts in the Church, which all may read and be informed on and edified, as the Scriptures have no private interpretation. Now is the accepted time, now is the day of salvation. The Lord is not willing that any should perish, but that all should come to repentance, for he says, "Come unto me, all ye ends of the earth, and be ye saved."

But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein shall be burned up."

2nd Peter: "When the Son of man shall come in His glory, and all the holy angles with him, then shall he sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth His sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left." St. Matthew, chapter 25. Then the Savior tells the righteous what they have done to Him, and those on the left hand, what they had not done to Him. That inasmuch as they had done it, or had not done it to the least of His brethren, they had not done it to Him. Will not the Elders of the Church of this last dispensation, be among this number, that went hungry, thirsty, naked, sick, in prison and a stranger among strangers, to preach the Gospel of the Son of God, without purse or scrip, at His bidding? Who will reward them and set them at His right hand? I say, my brethren, yes; be comforted by these the Savior's words: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And you, also, my sisters, who are called to suffer with your husbands for the Gospel's sake, will share this blessing with them at the right hand of the King of kings, for they that are sealed on earth are sealed in heaven; and they whom God hath joined together let no man put asunder." The holy Melchisedec Priesthood has power to bind and to loose. How much did our good Congressmen understand the passage of scripture they quoted upon the Edmunds Bill, "And they twain shall become one flesh." Paul to the Ephesians, 5th chapter, and members of Christ's Church, he was giving instructions to, and not outsiders, says: "For we are members of His body, of His flesh and of His bones." Could not wives become members of the man's body under the same head? Read what the next verse says: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church."

In the former chapter it reads, 4th verse: "There is one body and one spirit, even as ye are called in one hope of your calling;

5. "One Lord, one faith, one baptism.

6. "One God and Father of all, who is above all, and through all and in you all.

8. "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men.

11. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

The Savior has not at any time returned and changed this order of things; therefore, the Latter-day Saints are true believers in the word of God and in the revelations of our Lord and Savior. One of the ten commandments reads thus: "Thou shalt not bear false witness against thy neighbor." There is not a day passes but that false witness is borne against this people. Thou shalt not covet thy neighbor's house, nor his wife, nor anything that is thy neighbors, etc. How is it with our liberal neighbors, do they not covet what it is our right to possess? Offences must come, but woe! unto them by whom they come.

M. A. M. PRATT.

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EMMELINE B. WELLS, Editor.

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SALT LAKE CITY, MARCH 1, 1887.

COMMENTS.

These are memorable times in the history of Utah, and of the Latter-day Saints. Important questions are about being decided by this nation that will have their effect upon the country and the people at large, as well as the direct bearing they have upon the interests of a few whose peculiar belief and practices have given rise to such momentous issues. A few years hence the nation will have cause to regret that such bitter prejudices so far influenced the rulers of this great government as to cause them to break down some of the most essential barriers in the bulwark of freedom and religious liberty and establish so dangerous a precedent, thereby undermining the whole foundation on which rests the strength and durability of a free and grand government that has been the pride and boast of the patriots of America, for "lo these many years."

One who loves his country cannot help mourning over the narrowness of soul exhibited by men who sit in high places and look down with scorn and treat as minions those who were born free and equal with them to every right and privilege of this glorious heritage bequeathed by the forefathers of their country, Making a test oath to be administered to every man and treating him as though he were a criminal is indeed an outrage. Heretofore one was supposed to be innocent until he was proven guilty, but now the case is reversed and men in Utah must take certain oaths made and defined for them or they must be excluded from the right of citizenship. Women who have voted for seventeen years are deprived altogether without any consideration or right of appeal, but as sure as this law goes into effect, so sure have the lawmakers struck another blow, that will sap the foundations of the tree of liberty and human rights, for although the nation has not as yet recognized the rights of women to participate in its governmental affairs (save through their husbands, fathers, brothers and sons) yet the day is not far distant when they will be glad to call them to their aid to save the Constitution that they are now wounding in its vital parts.

It does not matter, some think, what indignities are heaped upon the "Mormons" they deserve it all, and harsh measures must be used to bring them into line and make them respect the laws made specially for their condemnation. Is it not self-evident that they had not broken one of the fundamental laws of the land when a law had to be made expressly to punish them? And when the enforcement of that law is made retro-active what then? And how does that harmonize with the principles of justice and equity? Has punishing people for their religion ever accomplished the object sought to be attained? History records no such fact. Neither will the history now being made in this country. The purposes of the Almighty will not be thwarted, though all the governments combine against Him. He holds the destinies of both men and nations in His hand and

He will not forsake his chosen people, though He may suffer them to be afflicted and oppressed and pass under the rod of chastisement that He may prove their integrity and their valor, but in His own due time He will make bare His arm in their defense.

There is so much transpiring every day of public interest that it is next to impossible to record even an item of each occurrence unless one makes daily mention as events pass in hurried succession. Within the last two weeks there have been almost daily dreadful railroad casualties with great loss of human life and the destruction of much valuable property, murders and most frightful accidents have been happening here and there causing great sorrow and much fear, and the recent tremendous earthquake in Southern Europe with its fearful and tragical consequences completes one of the most unparalleled chapters of horrors it is possible to conceive of. The loss of human life and property and the hopelessness of many who have had to suffer, homeless, destitute and, as it were, without succor, has called out many noble endeavors on the part of the humane and philanthropic to aid, assist, provide for and save from utter wretchedness the victims of this appalling and heartrending convulsion of nature. We realize to some extent the fulfillment of predictions by our modern prophets and leaders in these sickening details of horrors. Some of our leaders who have now past off this stage of action have told the Latter-day Saints, they would yet grow sick to read the horrors daily recorded in the publications of the times and turn from them because they were too soul-sickening. Those who look over the columns of the daily dispatches now know this is fast coming to pass. And things seem to grow worse instead of better. There are serious indications, of trouble among great nations, and labor and social organized bodies are fast increasing in power and strength.

From these strongly organized forces there is much to be feared, because of their hatred of superiority of influence, rank wealth and social distinction and their utter abhorrence of control. These levelers of rank and would be distributors of the wealth of nations and of peoples, would stop at nothing in their mad course, were there not strong and brave as well as cautious resistance made to the innovations of such radicals who have no idea of consistency or justice, and large fortunes and hard earned means would be thus scattered to the four winds, regardless of human suffering, and who would be benefitted? Not the poor, save in rare instances, temporarily. Such a state of things means confusion, generally, and the breaking down of the barriers that encompass about those who are the makers and founders of cities and manufactories that give place and employment and protection to those who would destroy all the vital forces that make a nation's strength and power.

But God is in the tempest, the whirlwind and the earthquake, and He suffers the elements to accomplish their work of swift destruction, for He has said, "And after the testimony of my servants," etc., "and by the voice of thunderings, and by the voice of lightnings, and by the voice of earthquakes, and great hail storms, and by the voice of famines and pestilences," all these things have been foretold. These judgments are not acknowledged to be a part of the great programme of the Almighty, save by the Latter-day Saints, neither do the people understand that the nations are, as it were, tottering on the brink of a social precipice, that may at almost any moment give way from some spasmodic cause and overwhelm those who fancy themselves in perfect security, and under the protection of the greatest and grandest of human governments. That such an issue is at

hand there are many indications, that wise men should discern:

The Edmunds-Tucker Bill, at this writing, still lies *harmless* upon the President's table, awaiting his signature. There is much querying and arguing over the matter of his signature, but the "Mormons" are making no great demonstrations for or against this cruel bill; they trust in the same God that delivered Daniel from the lions, and know He is as able now to work a miracle in behalf of His people as He was then. Should the Edmunds-Tucker Bill become a law, and be enforced in this Territory, bringing the people who settled this desert into greater bondage than they are already suffering, it will ignominiously fail of accomplishing what the fifty millions of people have been asking for, because God is at the helm, and it is His work they are fighting, and casting men into prison and depriving them of votes or of office, does not, and cannot destroy an eternal principle, such as the Latter-day Saints know *celestial marriage* to be.

EDITORIAL NOTES.

The officers of the Primary Associations of this Stake will hold a meeting next Saturday March 5th, at the residence of Mrs. Ellen C. Clawson, First Street, at one p.m. A full attendance is desirable. The semi annual reports from all the Primaries in the Stake are wanted by that time. Send them to the Stake Secretary, Miss Bessie Dean, No. 77, Peach Street, 19th Ward, that a report may be prepared for the coming conference.

The conference of the Relief Society of this Stake will be held in the 14th Ward Assembly Rooms on Thursday March 17, 1887, commencing at 10 a.m. and 2 p.m. A punctual attendance of representative officers is earnestly desired and all those interested in this benevolent work are cordially invited to be present.

On Friday, March 18, the Y. L. M. I. A. of this Stake will hold its conference and the meetings will commence at the same hours, viz., 10 a.m. and 2 p.m. It is time for written semi annual reports, yet it is quite as important that presidents and others should attend as though they were expected to make verbal reports. It is encouraging to see a full attendance and always adds interest to the meetings. All interested in the improvement and advancement of the young people should make a point of attending these conferences and encourage those who labor so efficiently in these organizations.

The Conference of the Primary Associations of this Stake will be held in the Assembly Hall on Saturday March 19, and the several Presidents of the respective associations in this Stake it is hoped will make an effort to attend and have some representation from each of the associations. These conferences ought to be a matter of interest to all as well as to the presiding officers. It is a beautiful sight to see so many children brought together and hear their exercises, and all Latter-day Saints desire the spiritual interest of the youth of Zion. It is hoped there will be a large attendance from all parts of the country.

SISTER S. W. TAYLOR.

Sister Sophia Whitaker Taylor, Wife of President John Taylor, expired at her residence in the Fourteenth Ward, on Sunday, Feb. 27, 1887. The deceased was born at Blakedown, near Kidderminster, Worcestershire, England, April 21st, 1825, and was consequently nearing the close of her 62nd year. At the time the late President Young, President Taylor and other members of the Quorum of the Twelve Apostles were in the mis-

sionary field in England, in 1840, she was living with her sister in Liverpool, and those brethren were by them hospitably entertained. In that year she embraced the Gospel, and from that period to the hour of her death was a consistent and conscientious Latter-day Saint. She emigrated to this country at an early day, and was married to President John Taylor in 1847, at Winter Quarters, after the expulsion of the Saints from Nauvoo. She came to this valley in Pioneer year, landing upon the site upon which Salt Lake now stands, October 2nd, 1847. She has four sons and two daughters.

Sister Taylor was a most estimable woman, modest and unassuming in her nature, her chief interest being centered in the proper rearing of her family. Having been with the Church in its earlier phases, and having come to this valley before it was settled, she necessarily had to endure many privations of a trying nature. She bore them all with that Christian fortitude which was a leading feature of her character. No matter what were the circumstances of her experience in battling in unison with her respected husband, with the difficulties incident to the development of a new country, no murmur of complaint ever escaped her lips. Her dying hours were not solaced by the presence of her husband, the latter being under the ban of a mistaken and cruel policy which deprives him of the exercise of his liberty and drives him into exile, but her friends have the comforting assurance that she has gone to a sphere where she will enjoy the undisturbed peace which is the heritage of the righteous when freed from the toils of mortality.—*Ex.*

FREE LIBRARY AND READING ROOM.

On Friday evening the first of a series of socials was held in the Fourteenth Ward, the object of which is to obtain means for the establishment of a free library and reading room. The party was successful in every way, a refined and artistic entertainment being given and the sum of forty dollars obtained as its financial result.

We believe the project will find favor in most quarters. Places where our young people can spend an evening in pleasurable society for the improvement of their minds, must have a beneficial tendency if properly conducted. There should, in our opinion, be several of these institutions in this city, and one at least in every populous town in Utah. Young people by these means may be kept from roaming the streets at night, or visiting resorts where moral and intellectual culture are farthest from thought and practice.

We understand that the intention in this case is to provide facilities for the youth and others of our own people to gain useful knowledge and literary entertainment. Care will have to be taken that the reading room is kept free from improper attendance. Rules will have to be adopted, in the onset, with this object in view. That which is intended for good may be turned into a vehicle of evil. But this may be said of everything designed for the nature, use and benefit of mankind. Precautions may be devised to keep the institution free from evil and preserve it to the purposes designed.

We learn that President Taylor as Trustee in Trust has signified his approval of the movement in a characteristic and forcible manner, by forwarding a hundred dollars by way of donation to the purpose in view. He has also expressed his opinion that "A free library and reading room *properly managed*, would be a most excellent institution for the young people." The words we have placed in italics should be particularly noticed. Gifts of books are being received from various quarters, and leading men are endorsing the movement, which we believe will be carried forward to deserved success.

We hope that the Latter-day Saints of this city and its vicinity will do all they can consistently to aid in establishing a good and extensive library, which will not only be for the use of the Fourteenth Ward, where it is to be located, but for members of the Church generally in this neighborhood.—*Deseret News.*

THEORY VS. PRACTICE.

"Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.—*Psalms.*

I think the situation of the Psalmist, David, was much like our own at the present time, and if we have profited by what we have read of God's dealings with his people in all ages of the world, that we have any history of, recorded in the Bible or Book of Mormon, we can but see, I think, "that we have done something that we ought not to have done, or left undone, something that we should have done." In other words that for our transgressions God is putting it into the power of our enemies to persecute us. I think we would do well to leave our enemies in his hands, and turn our attention to ourselves, and see if we are keeping his commandments and those of our own house, over whom we have control. Do we live the lives of Saints, or are we stumbling blocks in the way of those who are weak in the faith, who, knowing our profession, and seeing our works, see that they do not correspond. It looks altogether to me like a lack of faith in the promises of God for us to hesitate one moment, when persecution comes, about what course to pursue, for he has said, that when we serve him our enemies *shall not* prevail against us. I know some will say, "Oh we shall always be persecuted by the wicked." Granted, but we have the *sure* word of God, which *never* fails, that if we serve Him they *shall not* prevail against us, although they may, perhaps, scoff at and scorn us. Instance the days of Noah whom God commanded to build an ark, in the which all those who would obey his voice should escape the destruction which was preparing for the wicked. Out of all that were then living on the earth, only eight souls of them hearkened to his counsel, although they derided him and laughed him to scorn. We have no account, so far as I know, of his enemies having the power to imprison, or deter him from accomplishing the work that God intrusted him with. Are there not many, very many of our brethren and sisters who are suffering imprisonment and exile for the Gospel's sake? No; for our sins, as *I fully believe*. Now I think we should not waste a moment in useless repining or denunciation of our enemies; they are wicked and corrupt, we know very well, but none but that kind would do as they do. Did a righteous people ever persecute their fellow men? No! but the Lord has in all ages employed the wicked to scourge his people, when they did not serve him and keep the commandments which he had given them.

Prayer is very essential for a Latter-day Saint, but in my estimation it is a weak Saint who does nothing toward living his religion, but say his prayers. I would not give a rush for him, and I don't believe the Lord would.

I think that when we reduce our professions to practice, and live the lives of whole-souled Latter-day Saints, "love our neighbors as we do ourselves" and do what God has required of us, through his servants, that the love of God and of our brethren and sisters, may abound in our hearts, the Lord will hear and answer us when we pray, and Zion will be delivered from her enemies, for I testify that He is not slow to hear the cries of His children, when they are in the path of duty. And I believe that if we were living the lives of Saints *honestly* and truly before our Heavenly Father, that Congress might pass all the bills that a cor-

rupt nation could concoct, and it would not bind one Latter-day Saint, or hinder him in the performance of the duties that God has assigned him to do.

May he speed the day when the hypocrite shall be separated from those who desire to serve him and keep his commandments.

RUTH.

NOTICE.

Reports from the Relief Society branches of this Stake are requested to be sent in by the 5th of March. Address, Elizabeth Howard, 60 East, Fourth South St., Salt Lake City.

Relief Society Secretaries desiring blanks, will please send directly to my address, 107, Main St., Salt Lake City, and save time. Stake reports are respectfully requested to be sent in by March 20th at the latest.

ROMANIA B. PRATT, M. D., Ass't Sec.

THE THOUGHTS OF A DAY.

Oh, dear! oh, dear! What shall I do? When will be the end of all this noise and confusion? How can I think, how can I work, when I cannot have time to think or consider my work rationally? Let me see; this is Monday. Washing day, baking day, cooking day; everything to be done in general. It is, "Mamma, where is my slate?" "Where is my pencil?" "School teacher says I must have a new copy book this morning." "What shall we take for dinner?" "Mamma, here is a hole in my mitten." "Wife, where is the letter I received from Jenkins yesterday?" The letter is produced. "Hand me pen, paper and ink, for I must answer it immediately." "Mamma, what does c-a-n spell?" "Can." Now my fire has gone out, and I must kindle it again. Husband has gone to the post office. I set down the baby, put away pen and ink, shut the door, and then prepare for my day's work. I sit myself down to think a few moments in quiet.

As my mind reverts to the difference between man's and woman's sphere of life, an impulse seizes me to step outside the door to cool my brow and fill my lungs with fresh air. As I feel the breeze fan my face, as it speeds swiftly by, my spirits rise, and I feel as though I could, if released from all these family cares, go forth into the world free and independent, battling with the cares of this life. I could measure arms with my brother man, enter the halls of justice as a lawyer, represent the interests of my sex in the halls of Congress, sit upon the Presidential chair at Washington, and decide the national affairs with as much right and justice as President Cleveland, or I could legislate with clearer sight and greater cunning than polygamy Edmunds. I believe I could be quite good natured at all times and under all circumstances, if I were given the advantages given the sterner sex.

Well, well; I have traveled far, and find myself upon a hill covered with rock, sage and prickly pear. As my feet are far above the surroundings below, my thoughts arise above the cares of to-day. I drop down upon my knees before a natural altar (a huge stone) and say, "O God! my Eternal Father, the founder of heaven and earth, Thou whom the thunder and lightning doth obey, the Ruler of all nations and people, wouldst Thou draw near and listen to the petition of an erring soul. Help me to remember that Thou didst, through toil and care, pain and death, lay the plan of salvation, whereby, in obedience to the same, all the human family may again return to Thee and dwell in everlasting felicity. Help me to bear the cares of this life with patience and humility; forgive my complaining this day." Methinks I hear a still small voice say,

"Peace, O thou troubled soul; be firm and steadfast to the righteous cause thou hast espoused yet a little longer, and all will be well with thee. Honor God, thy Eternal Father; honor those who hold His priesthood upon the earth; honor thyself as a daughter in Zion and mother in Israel, and live for the blessings promised to the faithful." I arise to my feet comforted, hurry home, embrace my children, do my work with renewed courage, and all goes as merry as a marriage bell.

D. E. DUDLEY.

Clifton, Jan. 28, 1886.

R. S., Y. L. M. I. A. & P. A. REPORTS.

TAYLORVILLE, WEST WEBER, WEBER CO.

EDITOR EXPONENT:

Thinking no report of our organization as a Relief Society in this place has ever been published in our woman's paper, we send you the following notice:

The Taylorville Relief Society in the West Weber Ward was organized June 25th, 1886, our Stake President, Jane S. Richards, and her Counselors, Hattie C. Brown and Emily Shurtliff, being present, and assisted by the ward president, Mary Douglass, and sanctioned by the local authorities. Officers as follows: Sarah Hunter, President; Ann Hadley and Mary Hanson, Counselors; Madeline Farley, Secretary; Ann Robb, Assistant Secretary; Sarah Walker, Treasurer. Since that time we have humbly endeavored to build up that portion assigned to us.

The 9th of November last was our President's birthday, which was devoted to sewing until meeting hours were over, then after meeting was dismissed, at 5 p.m., the sisters, with some of the brethren, assembled at Coun. Ann Hadley's (our rendezvous) and at precisely 7 p.m. we proceeded in a body, nearly fifty in number, to the residence of acting Bishop, James F. Hunter, and completely and agreeably surprised the inmates in honor of our President's 48th birthday, who received the assembly with an appropriate welcome, and after partaking of an elegant repast, the evening was spent by a series of very entertaining exercises, consisting of anecdotes, recitations, songs in several languages, speeches, including a short address by the Secretary in behalf of the Society to the President, which called forth a heartfelt, grateful response from her, followed by Brother Hunter, who, in his appreciative speech, motioned that minutes be taken by the Secretary, and sent to the WOMAN'S EXPONENT with the address for publication, and a copy kept on record, which was unanimously approved, closing the entertainment with a fervent benediction by acting Bishop, J. F. Hunter, the assemblage dispersed at precisely 12 p.m. All attending it said it had been the best entertainment they had ever participated in.

Address to our beloved President, Sarah Hunter:

We have met here this evening all actuated by the same motive, that of extending our congratulations to and appreciation of one whom to know is to love and respect, and in whom our confidence is centered, and we consider this a fit time and place to express the same by our united presence.

Although we have but recently been organized, and labored under your guidance, we have learned to appreciate your worth, and experience has taught us that, with congenial associations, love, like intelligence, by proper cultivation, expands and increases, and such we unitedly extend you, and concede you are the right one in the right place, and trust our love may continue and increase, and we may

still be identified intact as a Society, with you as President, when Zion is established and the numerical figures indicating your age are reversed to 84, and we meet again for the same purpose, is the wish of your sisters of the Relief Society of Taylorville.

MADLINE FARLEY, Sec.

DAVIS STAKE.

Minutes of the Relief Society conference of the Davis Stake of Zion, held at Centerville, January 21st, 1887, Prest. Susan Grant presiding. Meeting opened by singing. Prayer by Prest. Smith. Continued by singing.

Prest. Grant said, "I am sorry it is so disagreeable a day; I presume it has prevented many from coming out. We have Sisters E. S. Taylor and M. W. Snow from the city here with us; also President Smith, and we will have a good meeting if there are but a few of us. We will hear from the presidents of the branches that are here."

Sister Muir represented West Bountiful; Prest. Lucinda Sessions, East Bountiful; Prest. Randall, Centerville.

After singing, Prest. Grant made some good remarks, and said she had not visited the different branches of the Society before this conference, but would have been glad to. "When we do visit we find a good, peaceful spirit. Joseph Smith said the Church was not fully organized till the Relief Society was organized. I used to think when we attended to our household affairs we had done about enough, but we can arrange our work so as to attend our meetings if we have a desire to, but I would not advise mothers to neglect their children on any account. Our enemies are working against us, but they will not be able to do more than what will be for the furtherance of God's work upon the earth; all we have to do is to live up to our duties. I pray the Lord to qualify us to perform them in an acceptable way.

Coun. Mary S. Clark said, "I am pleased to meet with you to-day. We should be prepared all the time for any event that may befall us. The enemy are upon us, but they are in the hands of the Lord, and so are we; the eye of the Lord is upon us; we have got to pass through with a great deal yet; let us strive to do all the good we can. I feel that we have nothing to discourage us; all is right in Zion. We should qualify ourselves to teach our children. It is a great care to raise a family and bring them up right. Mothers, watch over your children and keep them home at night. Girls should be careful in choosing a husband; they have the privilege of fasting and praying, that they, may get a companion that they can look up to and be a good father to their children, a man of God. May we live faithful, that we may see Zion redeemed."

Sister Brown said, "When I meet with the sisters I feel a union; and why should we not be as one? for every one else is against us. My blessing says that I will live to see the day that all evil will be put down. President Cleveland said he was sorry that we were not like them, but I am sorry that we are so much like them as we are; we are so mixed up that we partake of their ways." Spoke upon dress, and said she would like to live, and desired to be one with her sisters to help bring about righteousness. "It is our duty to act in every capacity that we are called upon to. I ask your prayers, that I may be able to do my duty."

Bishop Cheny: "I have been well paid in being a member of this meeting, and pleased to hear the reports. I think the sisters attend to their meetings better than the brethren do. Our mothers are more excusable for not attending their meetings than the fathers, for their cares are many. We have had very good counsel from our sisters, especially when they

spoke about the children; parents will be accountable for the children; parents should practice what they preach, or it will lead to infidelity with their children." Said how necessary it was to thoroughly understand the principles of the Gospel. "This persecution should cause us to live near the Lord. Our prayers should be short and right to the point. We can do as much good right here at home as to go on missions. We cannot commence the education of a child too young; and it would not be amiss for you sisters to give lectures on housekeeping." Spoke of dress, and exhorted the people to keep fast day.

Meeting adjourned till two o'clock, with singing and a benediction by Bishop Cheny.

Afternoon session: Commenced with singing. Prayer by Bro. Randal. Singing.

Sister E. S. Taylor: "The Relief Society was organized by Joseph Smith; he said the Church was not fully organized without it. Emma was called an elect lady, and you hold the same position, and do you realize the responsibility resting upon you, and what is required at your hands, and how you perform your duties? If you as officers are recreant in your duties it will not be so well with you; it don't matter, however, whether you are officers or members, you have duties to perform, you have pledged yourselves to help carry on the Society; go with prayerful hearts; the work you do there is for the poor; there are many poor among us, and it is our duty to help take care of them, and see that they have proper care. Some are very ungrateful for the help they receive, but it is their duty to be grateful. I don't consider it our duty to administer to those that are not willing to help themselves. We should not neglect our home duties; home should be the sweetest place on earth. I thank God that I have been associated with the Saints. If you are faithful in your organizations you will be benefitted. Sisters, go to your meetings, and talk about housekeeping; have a place for everything, and everything in its place. We have a right to go before the Lord with our daughters, and make it a matter of prayer when they want to select a husband; our future happiness depends upon it. Mothers, keep the confidence of your sons as well as your daughters; it is a safe-guard to any son or daughter that will make a confident of the mother. We have been promised if we do our duty that the Lord would gather our children in the fold, teach them to be pure and virtuous. I would like to speak about the minutes; it is not necessary to have them lengthy; if there is any particular instruction given it should be noticed in the minutes. Spoke about sending our children to Gentile schools. Said, "I would rather my children did not have a particle of education more than what I could teach them, than to have them go to them. Give your children a spiritual education, and they will be all right. My prayer is that we may gain an exaltation in the kingdom of God."

Sister Minerva W. Snow: "I am pleased to meet with you, though most of you are strangers to me, but still do not seem like strangers as long as we belong to the same faith. I desire your faith and prayers. You are blest in having your President here; there are so many men that have to be away. I was a member in the Society in Nauvoo; I heard Brother Joseph say that every sister belonging to the Church should have her name enrolled in the Society. I would encourage my sisters to come to these meetings; there are many things that can be talked about here that cannot be spoken of in other meetings. Teach your daughters to be good housekeepers; be careful and prudent; I believe we will have to give an account for that which the Lord has put in our hands." Spoke about being charitable, and the responsibility resting on mothers.

"Teach your children to pray, and if they do go astray it will sometimes bring them back; the impression made upon a child's mind is lasting; there is a great deal in being obedient to those that are placed over us. We are all trying to build up our Father's kingdom on the earth. I feel that I can see the hand of Lord over us and over the world, and if we are faithful the Lord will take us safe through; we have got to sacrifice everything for the Gospel, and it is worth everything. I know that the principle of plural marriage is true; I heard Joseph teach it; he sealed me to my husband. Let it be the feeling of your heart that God is at the helm. When we are old and look back on a well spent life, what a joy it will be. Be careful about breaking your covenants; teach your children to have faith in the ordinances of the Church, and not have doctors. We want to live near the Lord every day; we want union, power and strength, and a firm and decided mind, that we will serve God let what will come. May we labor faithful and diligent, that we may all meet beyond the veil."

Prest. Smith: "I never was in a meeting where so many points were touched upon for benefit. I take great satisfaction in attending these meetings; I know this is an organization of the kingdom of God. In regard to prayer, there are many prayers offered at the same time; some may think that the Lord cannot hear them all, but through the system He has organized, He can hear and answer prayers. Some of the sisters spoke about making good bread; it is very essential, also, to make good butter. I would like to speak about the fashions; I think if the presidents of the different branches, and the leading women, would meet together and make their own fashions and follow them, it would be better than to follow the Gentile fashions. I have suggested this for the benefit of my sisters, and exercise your influence in bringing about this desired effect. May the Lord bless you. Amen."

Prest. Grant: "I feel that our time has been well spent, and hope we will treasure up what we have heard. This matter of dress we must meditate upon, and I hope we will be willing to lay aside all Gentile fashions. We will now adjourn for three months, to meet at Farmington."

Singing, "Lord, dismiss us with thy blessing." Benediction by Bro. Randal.

Sec.

OLD FOLKS' PARTY.

EDITOR WOMAN'S EXPONENT:

The Old Folks' Party was held in the ward meeting house, in Bloomington, Idaho, on Feb. 10th, this being the sixth meeting of the kind. They are gotten up every year at the request of our honored Bishop, Wm. Hulme, under the direct management of President Greenhalgh and her Counselors. Tables were spread to accommodate about one hundred persons, who seemed to enjoy and do ample justice to the viands which were spread before them. This year we were honored by the Presidency of the Stake; the Presidency of the Relief Society was also represented by the Counselors and Treasurer of the Stake.

After the tables were cleared and removed, the Bishop called the brethren and sisters to order, and meeting opened by singing and prayer, after which songs, recitations, and speeches were made by some of the brethren and sisters present, who spoke in an encouraging and instructive manner.

At lamplight there was an intermission of twenty minutes, when all that desired were conveyed to their homes. Then dancing commenced, and was continued until about ten o'clock, when all retired to their homes, with

love and good wishes for each other in their hearts.

May God help the old folks, and permit them to meet together often, is my worst wish.

Respectfully,

E. C. PIGGOTT, Sec.

ITEMS FROM VERMILLION.

EDITOR EXPONENT:

Seeing a request in the EXPONENT for the sisters of the different wards and organizations to write to our paper, I thought I would write a few items about our small ward here in Vermillion.

Although few in number, the majority of the people are trying to live their religion as well as they know how. Our Sabbath School and meetings are pretty well attended. Our Relief Society is prospering, and the sisters all feel well in the Gospel, and willing and ready to do whatever called upon by our worthy President, Rebecca Nebeker. Our Y. M. and Y. L. Mutual Improvement and Primary Associations are progressing nicely under the management of their respective presidents. We have a few that seem to be a little slow as to the signs of the times, but the majority are a God-fearing community. We have every reason to rejoice and be good Latter-day Saints. We have not been called to pass through many of the trials that some of our brethren and sisters have, but now the enemy is in our path; how many homes will be made desolate is hard to say.

Before closing I will say, myself and a few others, on the first day of this month, met at the residence of our President to surprise not only her, but her worthy husband, Henry Nebeker, it being the sixty-ninth anniversary of his birth. After partaking of a bounteous repast, we spent the afternoon in social chat.

Ever praying for the welfare of Zion, and that we may all be prepared to say to our Father in heaven, "Thy will be done in all things," I remain,

Your sister in the Gospel,

VIOLET IVIE, Sec. R. S.

Vermillion, Sevier Co., Feb. 15, 1887.

ANOTHER ART CRAZE.

The latest art work among ladies is known as the "French Craze" for decorating china, glassware, etc. It is something *entirely new*, and is both profitable and fascinating. It is very popular in New York, Boston and other Eastern cities. To ladies desiring to learn the Art, we will send an elegant china plaque (18 inches,) handsomely decorated, for a model, together with a box of material, 100 colored designs assorted in flowers, animals, soldiers, land scapes, etc., complete, with full instructions, upon receipt of only \$1.00. The plaque alone is worth more than the amount charged. To every lady ordering this outfit who encloses the address of five other ladies interested in Art matters, to whom we can mail our new catalogue of Art Goods, we will enclose extra and without charge, a beautiful 30 inch, gold-tinted plaque.

Address, The Empire News Co., Syracuse, N. Y.

NOTES AND NEWS.

Mrs. Richard Jesse is dead at Margate, England. Her maiden name was Emily Tennyson, and she was engaged to be married to Arthur Henry Hallam, whose death prompted Alfred Tennyson to write "In Memoriam."

The Municipal Woman Suffrage Bill, which passed the Kansas Senate a few days ago by a

vote of 25 to 13, passed the House, Feb. 10, by a vote of 90 to 22. Three cheers for Kansas! She leads the way. Sooner or later every other State will follow.—*Ex.*

Georgianna Bruce Kirby, wife of R. C. Kirby, leather manufacturer, died at her home in Santa Cruz, California, Jan 27th, 1887. She was in early times a member of the celebrated Brookfarm community in Massachusetts and prominently connected with the anti-slavery movement. She was the author of "Brookfarm Papers," "Years of Experience," and also a contributor to magazines and newspapers. She has resided there for over thirty years.

NOTES ABOUT WOMEN.

Miss Anna Hallowell has received the honor of an appointment to the Philadelphia Board of Education.

Mrs. Richard H. Dana and Mrs. Annie Thorpe, daughters of the poet Longfellow, intend soon to build a double house in Cambridge for their own residence.

Miss Mary Johnston (Marie Decca) was recently presented by a group of her admirers in Paris with a robe in cloth of silver, formerly the property of Queen Louisa of Prussia.

Mrs. Mary Nash Agnew, the wife of Dr. C. R. Agnew, the oculist, and Miss Grace H. Dodge, have been appointed commissioners of common schools in New York City, to hold office for three years from January 1st, 1887.

Mrs. Henry Wood, author of "East Lynn," and about twenty other novels, and editor of the *Argosy*, is dead. Her maiden name was Ellen Price. Her first novel, published in England in 1860, gained the \$500 prize offered the Scottish Temperance League.

Mrs. Horace Mann, who has just died, was a sister of Nathaniel Hawthorne's wife and of Miss Elizabeth Peabody. She wrote a life of her husband, and a little book on "Christianity in the Kitchen," as well as articles for various periodicals. She was warmly interested in education.

The Empress Augusta presents every woman servant in Prussia who completes her fortieth year of unbroken service in one family, with a gold cross and diploma, bearing the imperial autograph signature. During the past eight years she has thus honored one thousand, one hundred and fifty-six servants.

Mrs. May Wright Sewall, in the Indianapolis *Saturday Herald*, ably and caustically reviews Mrs. E. Lynn Linton's argument against the higher education, and says: "If one is seeking the causes of the numerical decrease and the physical degeneration of American families, let him not look to the fractional one per cent of college-bred women, but to the eighty-eight per cent of tobacco-chewing, cigarette-smoking men. The dwarfing, devitalizing effects of tobacco being removed, it will be time enough to consider to what degree the higher education is reducing the numbers and enfeebling the capacity of the Anglo-Saxon stock."

Sometimes the "heaviest wheat of all" may spring up from seeds dropped in an accidental way. What a motive to the maintenance of personal holiness! The accidental is a shadow of the intentional. Influence is the exhalation of character.—*W. M. Taylor.*

In the service of God the alteration of an ordinance of Christ may seem to be a pure matter of indifference, and yet in that alteration there may be the taking away of the very vitals of the ordinance, and the total destruction of its meaning.—*Spurgeon.*

What we all fall in love with as a race, is in most cases efficiency and ability. What we fall in love with individually is, I believe, our moral, mental and physical complement. Not our like, not our counterpart; quite the contrary; within healthy limits, our unlike and our opposite,—*Grant Allen.*

Patents have been granted to women for the week ending Jan. 4, 1887, as follows:

Julia D. Bonfield, Boston, Mass., Garment-supporter.

Emily Brooke, Brooklyn, N. Y. Fitting Garment.

Annie E. Irwin, Memphis, Tenn., Kitchen-cabinet.

Caroline Schulte, Port Huron, Mich., Fire-escape.

Mary J. Spencer, Brooklyn, N. Y., Scholar's Companion.

Patents have been granted to women for the week ending Jan. 18, 1887, as follows:

Martha C. Buck, Ogden, Mich., Wire dust-whip.

Caroline Drake, Aron, Ill., Hospital bedstead-attachment.

Sarah A. Perry, Ripley, Ohio, Pencil drawer for school-desks.

Fanny B. Shannon, Denver, Col., Device for teaching fractions.

Eliza A. Leny, Memononee, Wisconsin, Corset.

Kate V. Waterhouse, Detroit, Mich., Glove-protector.

IN MEMORIAM.

It is with feelings of great sorrow that we record the death of our dear sister, Josephine, beloved daughter of Neils M. and Mattie C. Peterson. She was born Feb 15, 1869, and died Dec. 19, 1886. She was counselor in the First Ward Primary Association of Richfield, Sevier Co. Her great ambition was to gain knowledge, and during her sickness, which lasted nine days, she bore a faithful testimony several times to this being the true Church of Jesus Christ.

RESOLUTIONS OF RESPECT.

Whereas, Our Father in heaven has seen fit to call our dear sister, Josephine, from this probation, be it

Resolved, That we, her co-laborers in the cause of truth, cherish her memory and emulate her good example.

Resolved, That we sincerely sympathize with her bereaved family in the loss of a loving sister and daughter.

Resolved, That a copy of these Resolutions be presented to her parents, that one be sent to the EXPONENT for publication, and that one be placed on the records of this Association,
R. H.

OBITUARIES.

DIED, at Hyde Park, Cache Co., U. T., Jan. 10th, 1887, Rosella Ann Nelson, wife of John A. Nelson, and daughter of George and Fanny Roys Seamons, born at Farmington, Davis Co., May 19, 1863; moved to Hyde Park with her parents in 1866; baptized June 11th, 1871, by Elder Robert Daines. Has lived in Hyde Park during her short life, with but a few months' exception. She was a good wife and mother, and beloved by all who knew her. She has left a husband, three children and a large number of friends to mourn her loss. She died as she lived a faithful Latter-day Saint, and is looking forward to a glorious resurrection with those who have gone before.

Yes, dear sister, thou hast left us,
But why count we thy absence loss?
Most precious deeds thou hast engrafted—
The Master pays well for the cost.

Oh! thy deeds were truly noble,
Yet thy presence we shall miss;
But we know if we are faithful
We shall meet in realms of bliss.

COM.

DIED, at Egin, Bingham Co., Idaho, Jan. 11th, 1887, Mary Sophia Smith, daughter of Samuel and Cecelia Prosen Smith, aged sixteen years, one month and five days.

The following Resolutions of respect were adopted by the Y. L. M. I. A. of Parker Ward:

Whereas, It has pleased our Heavenly Father to take from our midst our beloved sister and co-worker, M Sophia Smith,

Resolved, That we, as officers and members of the Y. L. M. I. A., do fondly cherish and respect her memory. We feel that it is the will of the great Omnipotent that she has been called hence to a brighter sphere of action.

Resolved, That we sincerely sympathize with the bereaved family, and especially with the stricken and widowed mother. While we deplore her loss, we feel to bow in humble submission to Him who doeth all things well.

Resolved, That a copy of these Resolutions be entered on the record; also a copy be presented to the bereaved family, and one to the EXPONENT for publication.

MARY J. MILLER, Prest.,
EMELINE WINEGAR, Coun.

Parker Ward, Egin, Bingham Co., Idaho, Jan. 29, 1887.

DIED, at Clifton, Oneida Co., Idaho, Feb. 9, 1887, of child birth, Elizabeth Lydia Truscott Sant, daughter of John and Sarah Ann Truscott, born Dec. 8, 1864, at Mt. Pleasant, Sanpete Co., Utah. She was married to Thomas Sant on the 10th of Oct., 1881. She leaves a husband and three small children, one an infant two hours old, to mourn her loss. She died as she lived, a faithful Saint, beloved by all who knew her. We have lost a true friend and sister, her husband has lost a kind and faithful wife, and her children a loving mother. We sympathize with the bereaved family in their loss, and hope we with them may meet her in the morning of the first resurrection, where there is no parting.

Cease, ye fond husband, cease to weep,
Let grief no more your bosom swell;
For what is death? 'Tis nature's sleep,
The trump of God will break its spell;
For He, whose arm is strong to save,
Arose in triumph o'er the grave.

Why should you sorrow? death is sweet
To those that die in Jesus' love;
Though called to part we soon shall meet
In holier, happier climes above;
For all the faithful Christ will save,
And crown with victory o'er the grave.

JANE M. HOWELL, Prest.,
D. E. DUDLEY, Sec.

DIED, at Springville, Apache Co., Arizona, Dec. 15, 1886, of lung fever, Emily Jane Smith Burk. She was a faithful Latter-day Saint, beloved and respected by all who had the pleasure of her acquaintance. She was a widow, and leaves a large family of children, all of whom are married, except a deaf mute, who is inconsolable at her loss.

She never swerved from duty's path,
Nor faltered by the way,
But always strove with might and mind
God's precepts to obey.

Her tired body's lain to rest,
Her spirit bright has gone
To join her husband, and await
The resurrection morn.

The following resolutions were unanimously adopted by the Relief Society of Union Ward, of which she was a member and former president:

It having pleased our Heavenly Father to take from our midst Sister Emily J. Burk, who was a faithful member of our Society, therefore, be it

Resolved, That we tender our heartfelt sympathy to the bereaved family, and we pray God to comfort them in their affliction, and enable them to live faithful, that they may meet her, and their father, also, in their happy home, where parting will be known no more.

Resolved, That these resolutions be spread upon the minutes of the meeting, a copy of the same be presented to her family, and one sent to the WOMAN'S EXPONENT for publication.

M. E. MARBLE, President;
MARTHA BIGELOW,
LYDIA TAYLOR, Counselors.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 15.

SALT LAKE CITY, UTAH, MAY 1, 1887.

No. 23.

TRUE LOVE GROWS ALWAYS DEARER.

Twelve years of life together,
Of fair and cloudy weather;
Of hopes and fears,
And trials and tears:
But love to bind together.

Sunshine made love the clearer,
Shadows but drew us nearer;
And joy and pain
Sing one refrain,
True love grows always dearer.

Joys may we always number,
And sorrows, dear, remember;
And love and light
Crown all the flight
Of years, till both shall slumber.

MYSOTIS.

November 7, 1886.

WHAT WOMEN TALK ABOUT, AND WHY.

It is a standing joke with our husbands and brothers, that when two or more women meet together for an afternoon visit, or even a morning call, their conversation is sure to gravitate to the subject of servant girls and the trials and tribulations of housekeepers in general. I do not by any means admit the truth of this, generally speaking, but if it were true, what wonder?

Do not these self-same husbands and brothers converse on the subjects that are of the greatest interest to them and have the most intimate connection with their business? As for instance, does not the farmer talk of the weather, the crops, the latest improvements in machinery for lightening agricultural labor, with his brother farmers? The politician discusses the prospective changes in official careers, the merits and demerits of the candidates, the tariff, the civil service, and all the ponderous methods of government, with his fellow politicians? and so on, *ad infinitum*. The horseman talks nothing but horse; the merchants compare notes in regard to trade; lawyers discuss court affairs, and physicians (if ever on friendly terms enough to speak at all) drift naturally into the subjects which for them have the greatest interest.

How few housekeepers and mothers, comparatively speaking, have opportunities to post themselves on the topics of the day; they talk of their housekeeping cares, their children, their servants, because these are the subjects, which are, of necessity, daily and hourly uppermost in their minds.

Husbands do not object, as a general thing, the sharing of the substantial benefits sometimes derived from learning, through their chats, the recipe for some new and delicious dish; the faults or merits of the new girl about to be engaged, or whether it is wiser to make that always dreaded change from the old one, with all her faults, to the new one we know nought of; to borrow an occasional bright idea of how to make "auld claes look amoist as weel's the new." Why, I could go on for an hour, and then not enumerate all the benefits, yes, actual benefits, to be derived from these harmless, neighborly gossips, at which the male population poke so much fun.

If housekeepers had fewer cares and

more opportunities for pleasure and improvement, they might have more varied subjects of conversation; but while their heads and hands are full of the homely duties of the hour, it must be expected these self-same duties will furnish the principal food for their daily talk.

ROSINA.

THE SITUATION.

President Cleveland, as we are informed, did not sign that infamous measure known to us as the Edmunds-Tucker Bill. Query: "Why did he not sign it?" I believe he knew it was a gross violation of the Constitution, and would prove the opening wedge to break in pieces the platform upon which all constitutional freedom was founded. There may have been other reasons why he did not sign it, for God, it seems to me, would not suffer a man who had righteousness in his soul to sell his birthright by signing away the rights guaranteed in that sacred instrument, the Declaration of Independence.

The Governor of Arizona has shown his patriotism by vetoing, or at least abolishing, that ridiculous test oath. God will bless such men, and they are worthy to rise to positions of honor and renown. It seems that men are rare nowadays who will seek to maintain inviolate that sacred, heaven-born boon, that cannot be purchased with gold or silver, but which cost the royal blood of our patriot fathers, who, we may well believe, are looking down from the paradise of God oftentimes to see the holy, sacred altar of liberty desecrated. It should be priceless to us, for it was rendered ever dear to them by the pleading prayers and bitter tears and sacrifices of their tender wives and children, dearer still for the crimson blood that flowed out from hearts so brave and true. Like unto the Son of God, they came to this earth for a purpose—to lay their lives down in bequeathing unto their posterity that legacy that could not be found upon all the face of the earth.

Oh, liberty, we, like our fathers, have worshipped at thy sacred shrine. Freedom, where hast thou fled? Hast thou no friends nor home upon the earth? Hast thou returned to God who gave thee birth, whither patriots and statesmen have gone before thee? The form of thy beautiful goddess, dethroned of her glory, has bowed her head in shame, and bathed her cheeks in tears for her children's woes and her country's wrongs. Exiled and imprisoned, their property confiscated, scores of thy sons are led in the language of Zion's poetess to exclaim:

"Oh, persecution, shall thy purple hand
Spread utter desolation through the land?
Shall freedom's banner be no more unfurled?
Has peace indeed been taken from the world?"

Those who signed the Declaration of Independence laid their lives upon the altar. That Declaration guarantees religious liberty; but do we enjoy it? Every man, woman and child should enter a protest against such despotic, oppressive bills being acknowledged as law upon this free American soil. We should contend for our rights, for we are the legal and lawful heirs to every right and privilege couched in that sacred document which is the will and heritage of our forefathers.

Many thanks to the Woman's Convention; their heads were well balanced when they

asked the President to veto that clause in the bill robbing the women of the elective franchise. We cannot call it anything but robbery—classing the wives and mothers with idiots and criminals.

Webster's definition of "Republic" is: "A commonwealth, a state in which the exercise of the sovereign power is lodged in representatives elected by the people; in modern usage it differs from a democracy or democratic State in which the people exercise the powers of sovereignty in person." Now, I would like to ask Mr. Edmunds, if women are not people, what are they? His bill classes them with reprobates, idiots and criminals.

In ancient days, when King Ahasuerus passed a decree to have all the Jews slain, Esther, the Queen, proclaimed a fast of three days and three nights to be observed among Jews throughout all the provinces of the land, and also by the Queen and her maids, during which time they neither ate nor drank. The morning of the fourth day Esther arose and put on her royal apparel, and said unto her maids, "I go before the King with my petition; if I die, I die," for it was death by the law to appear before his royal highness without permission. When the King saw the Queen standing in the inner court of the royal palace he held out the golden scepter with these words, "What is thy petition, Queen Esther? If it be half of the kingdom it shall be granted thee." Oh, how beautiful she must have looked, clothed in her royal apparel, after fasting three days and three nights, with her heart drawn out in silent prayer unto the throne of God to spare her life and the lives of her people! Then was a manifestation of the power of God brought to bear upon the King, through the power of faith, brought into action by the unjust persecution of the people of God. Her petition was granted. God changed the decree of the King, and Israel was free. So always in His due time, may we see the hand of God in answer to prayer.

The Latter-day Saints have been taught to pray for their rulers. They do so, and we venture to say many of them often remember Senator Edmunds in their devotions. His name will yet be held in derision by all who love the name of Freedom. We hope soon to see the time when the people with one united voice may enter a protest against his despotic bill.

Pray on, Latter-day Saints! Let your fastings and prayers come up before the mighty God of Israel, and you will see Haman hung upon the gallows he is preparing for you.

E PLURIBUS UNUM.

SANPETE PRIMARIES—A LAMANITE LOVE-FEAST.

EDITOR EXPONENT:

Our late visit to the Primary Associations of this, the Sanpete Stake of Zion, was a very gratifying one, except in Fountain Green, where the yellow flag told the dreaded story of sickness among the little ones. It is more and more apparent, that the most active, energetic, wide awake and dutiful are the most happy, whether they be officers or members of these Associations; and we were very much pleased, the other day, to hear the father of a numerous family say in our Sabbath meeting that since the Primary had been organized

his children were devoted to our religion earlier and in a higher degree than previous to that time.

The nineteen Primaries of this Stake are all adding their mite yearly to the building of the Manti Temple, some gleaning wheat, some making carpet (of which, we have been reliably informed, it will take 1,100 yards to cover one floor of that grand house), others making quilts, counterpanes, tidies, laces, etc., and saving nickles and dimes to help roll on this important work. There have been seven fairs the last year, and there are six manuscript papers edited by the Primaries, weekly. There are 2,114 children enrolled in the Primaries of this Stake; 496 meetings have been held according to our last yearly statistics, with an average attendance of not quite one half of the numbers enrolled. \$265.52 was collected last year, \$207.64 disbursed, and there is \$183.96 on hand.

Quite a number of concerts have been given by the children to delighted audiences, the presiding sisters and the children unitedly working for the financial independence of the Primaries, while the most talented and warm hearted of our young people render able and willing aid in training the wee amateurs for their performances.

From the average attendance, given above, the inference seems justifiable that there is a lack of appreciation on the part of the parents, as it is a well established fact that children will attend their meetings if not kept at home. The presidents and counselors of Primaries are laying up treasures in heaven, and in the hearts of the children.

While in Indianola we were permitted to witness a novel entertainment. Our Lamanite brethren and sisters there had arranged to give a picnic in the evening to their friends, Indians from the Bannock Nation, who were there visiting and attending the Sanpete Stake Quarterly Conference, held at Ephraim, and who in turn decided to entertain them with a specimen of their war-dance. About a dozen of the warriors sat down on the floor, surrounding a small drum, on which they beat excellent time with muffled sticks to a kind of chant, in which the war chief was the leader. One, only, was dressed in full war dress, tomahawk and all. Two or three of them would jump up, at different times, as if they had waited to be inspired by the music, to which they, in perfect time, would jump on both feet at a time, swinging their bodies from one side to the other, every little while lifting their tomahawks up over their heads, (those who had no tomahawk used a drum stick) and giving vent to the ominous "Ugh" in a manner that made us shudder, while we thanked our Father in Heaven that they were our friends and not our enemies. Two venerable chiefs, whose majestic bearing and noble looks showed that they could by no means be considered dethroned monarchs were proud but passive spectators of this singular feast.

The kind Bishop of Indianola, Brother J. Spencer, presided, and upon his invitation we were present. He seemed perfectly at home among both the visiting and resident Lamanites, who in their turn seemed to think that his words were their law. Next morning the Bannock visitors were driven to the station by the Indianola Indians, with their own teams.

The work in the Primaries is steadily increasing in interest. That work is its own sweet reward, to say nothing about the harvest to come from the seeds of truth and love now sown so faithfully by the sisters who are and have been laboring in the good cause.

HELENA MADSEN,

LUCY BERGLUND,

HANNAH WICKMAN,

Stake Presidency of Primaries

Gunnison, Sanpete Co., April 12, 1887.

THE HINDOO MARRIAGE LAW.

The case of Rukmibhai, the native lady whose wrongs aroused so general a feeling of sympathy in England and India, is again exciting attention. It appears that Rukmibhai was married, according to Hindoo usage, at the age of 11, to a youth some years her senior. She remained at her parents' house, was carefully educated, and grew up, according to all accounts, into a refined and cultivated lady. Some eighteen months ago she published in the *Times of India*, under the *non de plume* of a "Hindoo Lady," a series of forcible and striking letters on the miseries entailed on her sex in India, by the barbarous customs of infant marriage and enforced widowhood. Last year her husband tried to get her to live with him, and on her refusing instituted a suit for the restitution of conjugal rights in the Bombay High Court. The case was tried in the first instance by Mr. Justice Pinhey, when it having been proved that the husband was too poor to support her, was utterly ignorant and uneducated—in fact a mere coolie—and was moreover consumptive, the Judge expressed the opinion that it would be a barbarous, cruel and revolting thing to compel her to live with such a man. He further held that such a suit could not lie under Hindoo law, and dismissed it. The husband appealed, and the case was argued before the Chief Justice and Mr. Bayley. Those learned Judges, while expressing their entire sympathy with Rukmibhai, felt compelled to rule that Mr. Justice Pinhey was wrong in law and remanded the case to the Lower Court for trial on its merits. It has now been reheard before Mr. Justice Farran. Rukmibhai's counsel could only repeat that his client had never consented to the marriage, and never regarded the man as her husband, that the husband was poor, ignorant, and unhealthy, and that if ordered to return to him she would be forced to disobey, and was prepared to take the consequences. The court had no option save to pass an order that she should join her husband within a month. Should she fail to do so, she would be liable to six months' imprisonment. The case has excited much sympathy among the Anglo-Indian community. The English newspapers are publishing articles and letters on the subject.

The *Times*, April 11th, says that a committee has been formed in Bombay under the presidency of Professor Wordsworth to take action with a view to the removal of the anomaly which applies coercive English provisions to enforce the Hindoo law. The committee is busily engaged in raising funds, and seems determined to thresh out the case again before the Appeal Court. Should that tribunal uphold the ruling of the Court of first instance, it is to be hoped that the funds will suffice to carry the case to and to obtain an authoritative decision from the Privy Council. The sympathy shown by the British Press and public is fully appreciated here, but it would appear that the exact position of affairs is not clearly understood at home. If the existing order is not set aside, Rukmibhai will be liable not only to trial by a Criminal Court, but to six months' imprisonment in a civil goal for disobedience to the order of a Civil Court. That imprisonment over, her troubles will not be necessarily at an end, for if her husband again requests her to live with him, and she again refuses, a fresh cause of action will arise, and the whole miserable business may be repeated over and over again after the expiration of each term of imprisonment. It is therefore in the highest degree desirable that the Court of ultimate appeal should have an opportunity of expressing its opinion on the legal

point. Should that opinion be adverse to Rukmibhai, it is to be hoped that the force of English and Anglo-Indian opinion will compel the Government to alter the law. Among the native community, however, hardly a single voice except that of Mr. Malabari, a Parsee gentleman, has been raised in her favor, and the so-called reformers who agitate loudly for representative institutions, etc., say no word for the alteration of the cruel law which the Bombay Court has been reluctantly compelled to enforce.

A letter by Rukmibhai herself to an English lady, which was published in the *Times* April 9th, forcibly shows the hardship, not only of her case, but of all other Hindoo wives. The fiftieth year of our Queen's accession to the most renowned throne, she says, is the jubilee year in which every town and every village in her dominions, is to show its loyalty in the best way it can, and wish the Mother Queen a long happy life to rule over us for many years with peace and prosperity. At such an unusual occasion will the mother listen to an earnest appeal from her millions of Indian daughters, and grant them a few simple words of change into the books on Hindoo law, that marriages performed before the respective ages of twenty in boys and fifteen in girls, shall not be considered legal in the eyes of the law if brought before the court?—*Selected.*

"What a picturesque little cottage! A veritable Swiss chalet."

"A Swiss shall he, do you call it? To my mind, it's more like an Irish shan't he."

"I see," said an opposing counsel to the late Emery A. Storrs, "you hate to meet the truth in this matter." "I never do meet it," was the prompt reply; "the truth and I always travel in the same direction."

"Mamma," said a small boy, "how do you spell 'knee'?" "K-n-e-e, Johnny." Silence for several minutes, while the letters were going down laboriously. "Mamma, how do you spell 'grow'?" "G-r-o-w, my son." More laborious scratching, after which the boy looks up smilingly, remarking: "Now I've got it,—k-n-e-e, ne, g-r-o-w, gro, negro."

"Major," said a friend to him one day, "if some one was to challenge you to fight a duel, what would you do?" "It would all depend on whether he was a gentleman or not," said the major. "If he was a gentleman, I'd certainly fight him." "But how would you judge as to that?" "That wouldn't be hard to tell. If he was a gentleman, he wouldn't want to fight me unless I had insulted him; and I wouldn't insult him if he was a gentleman."

Women constitute two thirds of our church members and only one fifth of our criminals. Yet there are still people who say that woman suffrage would strengthen the political power of vice and crime.

Light is thrown on the woman question by the remark of the *Springfield Republican*, that "if a woman can market well, she ought to be intelligent enough to vote." This idea, the *New York World* thinks, "is probably based on the assumption that the selection of pork chops is a similar process to the selection of politicians." It can be further remarked that, if better results were not secured in the selection of pork chops for the breakfast-table than in the election of politicians for office, there would be trouble in a large number of the happy families of this country.—*Ex.*

A DOUBTING HEART.

Where are the swallows fled?
Frozen and dead,
Perchance upon some bleak and stormy shore
O doubting heart!
Far over purple seas,
They wait, in sunny ease,
The balmy southern breeze,
To bring them to their northern home once more.

Why must the flowers die?
Prisoned they lie
In the cold tomb, heedless of tears or rain.
O doubting heart!
They only sleep below
The soft white ermine snow,
While winter winds shall blow,
To breathe and smile upon you soon again.

The sun has hid its rays
These many days;
Will dreary hours never leave the earth?
O doubting heart!
The stormy clouds on high
Veil the same sunny sky,
That soon (for spring is nigh)
Shall wake the summer into golden mirth.

Fair hope is dead, and light
Is quenched in night.
What sound can break the silence of despair?
O doubting heart!
Thy sky is overcast,
Yet stars shall rise at last,
Brighter for darkness past,
And angels' silver voices stir the air.

ADELAIDE A. PROCTER.

MARIE CALM.

By the death of Miss Marie Calm, which occurred after a short illness at Cassel, Germany, on February 22nd, the German women have lost an earnest advocate of their higher education, and a hard worker on many questions of social interest. Marie Calm was no theorist, during her early life she had practical experience in education, both as governess in England and Russia, and principal of a school in the Rhine Provinces, and she was able to estimate, at its full value, the influence for good which a sounder method of instruction and a broader extent of knowledge, would exert upon women's lives.

Marie Calm, the poet, novelist and philanthropist, was born at Arolson, in the principality of Waldeck in 1832. Her father was burgomaster of that town, and held the usual views of the time upon woman's education; but his daughter persuaded him to allow her to finish her education in Switzerland, and from thence she went as governess to other countries. Afterwards she took charge of a girls' school in Germany, which she retained till forced to give it up by delicate health. From this time she turned her full attention to writing.

In 1865, the first Woman's Congress, when the Deutschen Frauen Allgemeiner Verein was established, was held at Leipsic, and immediately afterwards, Marie Calm, delighted to find this commencement of effort for elevation of her countrywomen, wrote to the promoters of the Congress to express her sympathy with their views. Three years later, in October, 1869, she invited the Conference to meet in Cassel, and worked almost single-handed for its success, very few men or women in Cassel caring for its objects, and all disapproving of women speakers. The Congress, however, despite all discouragements, was a thorough success; a local Union for the education of women was founded, and an Industrial School for Girls established. The instruction in this school includes book-keeping, foreign languages, German literature and history, commercial correspondence, buy-

ing of goods for household and other purposes, drawing and needlework of all kinds. The school rapidly grew and prospered. Miss Calm not only held classes in history and literature in it herself, but assembled the pupils in her own house in the evenings, thus supplementing the school education by kindly home influence.

Since 1869, however, she placed herself at the service of the cause of Woman's Education, being ready to travel wherever she was needed to lecture upon education, and to found unions and schools. She went in this way to Hamburg, Heidelberg, Stuttgart, Frankfurt and many other towns, her sound good sense, and pleasant, genial manners, always winning friends to the cause. In England friends will remember her last visit in the summer of 1862, and the interest she took in all the methods for developing the rights and responsibilities of women in that country. She was an accomplished English scholar, and took part with ease in a meeting of the Women's Poor Law Guardian Society, relating the analogous part which German ladies took in the management of the poor at Hamburg, Elberfeldt, Cassel, and other places. She was also much pleased by a visit she paid to the colleges for women at Cambridge, to a Suffrage Meeting at Southsea, and other occasions where women were endeavoring to do honest and thorough work. On her return to Germany she wrote accounts of many of these movements; but although publishers were easily found for her papers on the condition of Women's Employment and Education in England, it is worthy of note that she received continual discouragement about her Suffrage articles, and it is not certain that they have ever found a publisher to this day.

The list of her writings is too long to be mentioned; some are composed with special reference to girls, such as the "Blick in das Leben," prepared for girls from sixteen to eighteen, and "Weibliches Wirken in Küche, Wohnzimmer und Salon." Her novels are thoughtful, and full of earnest purpose; a volume of poems, called "Bilder und Klänge," was printed during the Franco-Prussian war, and sold for the benefit of the wounded soldiers. Her writings in *Neue Bahnen*, and other German periodicals, were innumerable; the latest communication we received from her was in November last, on the subject of the Medical Education of Women, in which she was profoundly interested; she spoke hopefully in it of the next meeting in Weimar. Her last illness was short, and the announcement of her death on February 22nd was the first intimation that many of her English friends received of her danger. She was one of those who can ill be spared.—*Englishwoman's Review*.

ONLY A MORMON.

What happened when the Mormons forty years ago settled in the desert of Utah was this: A city sprang up as if by magic, and the untiring industry, energy and zeal of the emigrants turned a barren wilderness into a fertile and blooming garden. The American frontiersman would sooner steal than starve or work any day, and the possessions of the Mormons have been piously coveted by him these many years. He has sought and found divers of the Lord's orthodox saints to whom the beam in the Mormon eye is very grievous. Brother Frelinghuysen, of New Jersey, some fifteen years ago, found himself unable to sleep nights all along of those spiritually ophthalmic Mormons. So he got after them with his little persecution and was straightway so relieved in mind that he was able to go meet his Redeemer in a glow of conscious sainthood. Just what is the matter with brother Edmunds, of Ver-

mont, is not known; it may be the drinks he takes; but between them he has contrived to get in his work on the Mormon brethren in the line of peculiar Christianity that comes to him by inheritance. Brother Edmunds relieves the ancestral high tension piety generated in super-heated coppers by working it off on Mormons instead of witches. His bill just passed by Congress is designed to turn over these industrious, energetic and zealous miscreants, their church and its property, their government and schools, to the pious frontiersmen who have waited and hungered for the same, have gone ragged and have drunk "Valley-tan" through weary years. Perhaps these dearly beloved brethren of Senator Edmunds are now about entering into their reward. Perhaps the men who have created a garden out of a wilderness will not have the wit to keep it from the poor loafers who now covet it, even as they won it from the Indians who once owned it. Perhaps water will flee affrighted up-hill at the holy snort of our brother Edmunds (of Vermont). Or perhaps this, our brother, may die of old age, leaving the Church of Latter-day Saints in full possession of its faculties and moneys and savings, its gardens and accumulations and flesh pots. Things as perverse as this have happened in this most perverse of worlds, and even Edmundses have appeared to live in vain save as they serve to point a moral and adorn the gospel according to Cotton Mather.—*San Francisco News Letter*.

NOTES ABOUT WOMEN.

Miss Prince, of California, is the first American woman admitted to the school of Oriental Languages in Paris.

Mrs. Bishop H. Warren, said to be the richest woman in Colorado, made her own money by cattle-raising, and is now worth \$10,000,000.

A conference of lawyers in Paris lately decided that legally a man was authorized to open and make himself familiar with the contents of his wife's letters.

Miss Elvira I. Diaz has received the diploma of Licentiate in Medicine and Pharmacy from the University of Valparaiso, Chili. She is the first of her sex to receive it in that Republic.

Mrs. Mancel Talcott, of Chicago, has established and maintains two day-nurseries for the children of working women. One thousand children on an average are cared for in these nurseries every month.

Mrs. Dora Salter has been elected Mayor of Argonia, Summer County, Kan., by a larger majority than any other candidate ever received in that city. Her opponent was one of the leading citizens.

Miss Minnie E. Bigelow, a very successful teacher, has been elected a member of the Princeton School Committee by a handsome majority. She is the first woman chosen to that position in Princeton.

Mrs. E. Putnam Heaton, of the Brooklyn *Times*, has been weighing the dresses at a fashionable modiste's, to find the average weight of a woman's gown. She found that jet-trimmed reception dresses weighed from 34 to 49 pounds, plain walking dresses from 12 to 19. Nothing was found that weighed less than 10 pounds.

You find yourself refreshed by the presence of cheerful people: why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.—*Lydia Maria Child*.

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EMMELINE B. WELLS, Editor.

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THE QUEEN OF HAWAII.

In another portion of this paper will be found an account of the arrival of Her Hawaiian Majesty, Queen Kapiolani and suite in San Francisco, on their way to England to take part in the festivities and ceremonies connected with the fiftieth or jubilee anniversary of the coronation of Queen Victoria of the empire of Great Britain. It will naturally be supposed the ruler of a nation in which Latter-day Saint Elders, when laboring as missionaries, have found so cordial a welcome and met with so much success as in the Sandwich Islands, could not fail to be regarded with more than usual interest by the community dwelling in these valleys. There are among the inhabitants of Utah not only many who have spent some years in Her Majesty's dominions, acquiring the language and becoming acquainted with the customs and habits of her subjects, but also quite a numerous colony of her own people, who, having embraced what is known as Mormonism, were permitted to leave the Islands and take up their residence with the main body of the Church. It was therefore with much eagerness that all particulars of Her Majesty's retinue, journey and intentions were read, and with sincere pleasure that a visit to this city was expected. Moreover, as the consort of a Prince whose dominions under his enlightened rule have made great progress in the scale of intelligence and civilization, the Queen was entitled to the respect which so far on her journey has everywhere been shown her.

In reply to the dispatch of the Mayor of Salt Lake City, tendering the royal party the hospitalities of the City, came the disappointing news that prior engagements would not allow the Queen to stop here at all, that her whole transcontinental journey indeed would have to be unbroken until she reached Washington—upon which a certain mendacious newspaper here took occasion to insinuate that her Majesty's experience with "Mormons" and "Mormon" methods in her own fair Islands had made her only too willing to pass by the headquarters of the Church with an ill-concealed slight. The utter falsity of this statement was learned from the lips of the party themselves during their journey down from Ogden, whither a special train, with a large number of invited guests, including of course many of those who had been on the Islands, as well as the entire Hawaiian colony in this city, proceeded to meet them. The affecting scene which transpired as the natives met their Queen is thus described by an eyewitness:

"The door of the car, which had been kept locked was now opened to admit one of the Hawaiians from this city, a large, good-looking woman named Kapukini, who is of superior birth, having chieftain's blood in her veins. As soon as she saw her royal mistress she burst into tears, and bending low kissed the cheek of the Princess—the King's sister and heiress apparent to the throne—a privilege her birth accorded her, and then pressed her lips to the hand of the Queen. She was spoken to kindly by the Queen, who seemed to

recognize her, and was given a seat near by. It was a long time however, before the poor creature could master her sobs, and both the Queen and the Princess had frequent recourse to their own handkerchiefs. When the woman was able to speak, however, the two engaged her in animated conversation, which was kept up most of the way down to the city. The Queen inquired particularly after the twenty of her subjects who had been allowed to come to Utah—whether they were happy and contented and how they were occupied. Kapukini answered her that they all were doing well, and that none had a wish to return. When the train reached the city, the other Kanakas were admitted to the car; the women all prostrated themselves on their knees in the aisle weeping convulsively and kissing the hands of the Queen and Princess; the men merely knelt and took the proffered hand without saluting it, though the respect and veneration expressed in their faces were almost like worship and adoration. The women continued to kneel and weep in the aisle till the men helped them into seats, and then their tears did not cease to flow."

The Queen is fifty-two years of age; her hair is jet black, and is worn combed straight back and coiled on the top of her head, under her hat; her color is somewhat lighter than that of the natives here. Her air is dignified especially when she is receiving the homage of those around her; and the carriage of her head is the most queenly thing about her. When she smiles she looks so pleasant that it almost makes her look pretty. "She was dressed *a la* European in a black satin dress trimmed with velvet; the sleeves, fringed with ruffs of lace, terminated half way between the elbow and wrist, leaving a plump and dusky arm visible; the hands were encased in black kid gloves; a high black hat, trimmed with black velvet and surmounted by a white dove's wing, was the only head dress; a long strip of grey fur encircled her neck, crossed on her bosom and disappeared somewhere in the back ground. A gold-rimmed eye glass depended by a long gold chain from her neck; in her hand she held a small palmetto fan. Her sister-in-law was somewhat darker in color, and her hair was slightly mixed with grey. With the exception of a heavy black veil which hung about her shoulders she was attired in much the same fashion as the queen."

After a short stay the locomotive bell and whistle gave warning that travel was about to resume. The car was reluctantly vacated, and in a few moments the train bearing the travelers on their long journey was lost to view.

May they have a prosperous and agreeable voyage by land and sea, and reach their home again in safety and peace.

EDITORIAL NOTES.

DURING the temporary absence of the Editor of the EXPONENT, all business pertaining to the office and paper will be attended to by Mrs. Annie W. Cannon.

W. H. DICKSON, U. S. prosecuting attorney for this Territory, whose course during the last two years has been an insult to American freedom, and whose heartlessness and vindictiveness have earned for him a title to remembrance which will, we think, be enduring, has at last, upon receiving in unequivocal terms the intimation that his resignation would be acceptable, seen fit to give up his office, an example which, as in duty bound, his associate, Mr. Varian, with much promptness, followed. Peace to them. The new appointee is a Mr. Peters of Ohio.

ROYALTY has smiled lavishly upon Utah since our last issue. In addition to the Queen of Hawaii, noticed elsewhere, Prince Leopold of Prussia, nephew of the venerable Kaiser Wilhelm of Germany, spent twenty-four hours in this city,

visiting among other places the Tabernacle and Temple, and hearing in the former a performance upon the grand organ, with which he seemed much delighted. The Prince is a son of the Emperor's brother, Friedrich Carl, who, during the Franco-Prussian war, gained distinction as an artillery commander, and became thenceforth familiarly known in military circles as the "Red Prince."

MAY DAY.

The old and merry holiday has come round once again, bringing with it a wealth of memories; I almost scent the breath of "dogtooth" and "spring-beauty" in the very air; and in my mind's eye again I see the group of maidens and young men, and little lads and lasses, starting out to the woods for the day, and hear, or seem to hear, the song and laughter which made the welkin ring, "Lang Syne."

With what joy we welcomed the fair month of May, that brought us

"Daisies pied and violets blue,
And lady smocks all silver white,
And cuckoo buds of silver hue,
That paint the meadows with delight."

How we ransacked the dim old woods for the rarest posies, and clambered and toiled over rocky cliffs for the choicest ferns, and then in the noontide rest, we sought the shadiest dell and refreshed ourselves with the dainties provided by our dear mothers, and slacked our thirst at the clear, cold, crystal spring. Then came the homeward tramp in the gloaming, with our arms full of flowers and ferns, to keep fresh by their fragrance, for a few days, the breath of spring we had breathed that day. O, the happy, healthy, tired girls and boys of long ago, when we went Maying. Long may the memories live in our hearts, and, like the scent of lavender in old presses, bring up, like the breath of soft summer air and glint of blue skies, only happy recollections.

In ye olden times May Day marked the outbreak into life and beauty of mother nature, after her long winter nap, and was heralded with great pomp and festive gatherings, and it is not strange that the profusion of buds and blossoms that are spread around us at this time should have been heralded with an instinctive feeling of gladness and delight, or that the flowers around us should have been set up in a sort of decorative fashion and such homage be paid them as finds expression in the song and dance.

Among the Romans we find their floral games, which began on the 28th of April, and lasted several days, corresponding to our May-day festival. Among the ancient Celtic people there was a festival, called "Beltain," held on the first of May, and in England, during the middle ages, it was the custom for all, both high and low, even the court itself, to go out on the first May morning early to fetch the flowers fresh; so we learn from Chaucer and other writers. The hawthorne branches were gathered and brought home, with songs and all sorts of merriment; and came to be called the May by a very natural transition of ideas. So the ceremony of bringing it was called, "Bringing home the May." Thus came the expression, "Going a Maying."

Then a little later came the erection of a fixed pole in every town and village, called the "May pole," where, on each May morning, were suspended wreaths of flowers, and a pretty dance was inaugurated round it. Different colored ribbons were tacked to the pole, and each lad and lassie held one, and in the figure of the dance wound and unwound these ribbons in a pretty fanciful pattern round the pole.

But the stern Puritans did away with most of this pretty, harmless nonsense, though in France and Germany even yet, the May pole may be found, and the ceremony of crowning the fairest

maiden with flowers, as queen of the May, is not yet obsolete.

So you see, dear readers, we can call history to aid us in maintaining this beautiful holiday. It is but an expression, after all, of our natural love of God and His goodness, to whom we owe the springtime and the flowers, and all the resurrected beauties of this pleasant earth. Surely the tribute we pay to Him through our love of May time will be acceptable offering.

"Consider the lilies of the field how they grow."

MYSOTIS.

WHO WILL BE THE VICTORS?

One would think that the o'er wise and flippant writers who have so frequently doomed "Mormonism" and the patriarchal order of marriage to speedy death, would begin to reflect a little before leaping to any more conclusions, at least till they discover some stronger symptoms of decline, as they certainly have a most provokingly healthy appearance, which bespeaks long life and prosperity, in spite of all the efforts and chicanery of the shriveled and cankered souls who have tried so long to prove them otherwise.

The farces and failures which have been mixed rather indiscriminately, and the chagrin of the would-be usurpers of "Mormon's" rights, when being beaten at their own game, have afforded us some amusement in the midst of our trials, as well as food for reflection upon the past, present and future course of the people against whom the darts of the wicked have been hurled from every quarter, though no just cause or provocation has ever been proven against them. Those who brought about the murder of the Prophet Joseph and his brother Hyrum admitted that the law could not touch them; "but," said they, "bullets can." Their worst enemies were men who had been members of the "Mormon" Church, but had been found out in their iniquities and dealt with for the same, and they thirsted for the Prophet's blood.

Among the strong reasons for troubles in that day was the power and influence that the "Mormons" were gaining through their united votes, etc., and the Prophet had drawn around him some firm friends among unbelievers, who were men of influence, and they favored his election as the coming President of the United States. His martyrdom was deemed the death blow to "Mormonism." The same spirit that prompted the murderers of Joseph and the Saints who were slaughtered in Missouri and Illinois, is what reigns in the hearts of our persecutors to-day. It was the growing influence that they were gaining, and the prosperity which they were in a fair way to enjoy, that stirred up the jealousy and hatred of politicians and hireling priests.

But "Mormonism" has survived and thriven through it all, though it has been annihilated scores of times in the imagination of those who have marshaled themselves to battle against the light and intelligence revealed from on high for the salvation of the human family. Its followers have been threatened with utter extermination, and their faith and courage have been tested for half a century, but its strength has increased with its years, and it has been able to withstand every attack that has been made upon it by its various opposers. They have long since proven their inability to cope with it, and only made their own cause appear more diminutive by comparison.

The sectarian plate-passers and political demagogues who have joined hands for the extirpation of "Mormonism" might meet with some success were they to spend their time and artillery upon one another, as has been their custom from time immemorial, instead of wasting it in the vain attempt to break down what God has set up. Those

who could approve of the unprincipled course taken against the "Mormons" under the cloak of religion and law, particularly of the Edmunds-Tucker Bill, which was rushed through the House with a "whoop and a howl," like so many hoodlums, or uncivilized barbarians, instead of wise and experienced statesmen, must be void of human feelings, and we have reason to be grateful that we are not dependent upon them, nor upon political power for "life, liberty and the pursuit of happiness," and that among the "fifty millions" set up as a scarecrow to the builders of these far off cities and towns, there are those who are governed by common-sense principles and would manifest mercy and equity towards all classes without respect to their religious belief, and have no sympathy with those who are co-operating against the peace and good order which Utah was noted for before sectarian hypocrites and political scapegraces bore rule. Think of the noise and cant that has been made over the enslaved "Mormons" and the "one man power" in Utah, and how ingeniously the gentle and kindly hearted Christians have worked to christianize the "poor, ignorant, benighted and down-trodden dupes," and "win them back to the liberty of the Gospel!" while scheming and plotting to take away every iota of what we enjoy, and cannot be satisfied till they bring all these poor objects of charity (?) under the reign of an absolute despotism.

When the first proposition was made to give the elective franchise to the "enslaved" women of Utah as a means of making their escape from the tyranny of the "Mormon Priesthood," it was never dreamed that we could slight so tempting an offer, but would grasp the "bait" with eagerness to escape from Utah's dreary prison walls to enjoy that glorious freedom so nobly and magnanimously offered from the gracious hands of "wolves in sheep's clothing." This was the mission of the would be invaders of our national rights, but they missed their aim. The cloven foot was too visible, and we saw through their scheme at a glance, though we were "judged as fools," and among the offscourings of the earth. We may look for anything and everything as long as such characters are suffered to hold office. Laws have been fabricated at the shortest notice to suit any and every case that would enable them to rob and pillage the "Mormon" Church. They have pronounced the innocent guilty, and the cold blooded murderer not guilty, seeing only a "Mormon" was killed, and would not leave us one vestige of right or liberty, which they allow to some of the meanest cravens and assassins that walk the Almighty's footstool, and even foist them into office to domineer and insult peaceful citizens, and they are patted on the back for doing the bidding of their masters. But what conquests have been made by the enemies of "Mormonism" is to us as much of a myth as the true gospel is to those who are seeking to stop its growth and future prominence before the world by trickery and falsehoods, apparently the favorite weapons resorted to for this purpose; and who of them have ever escaped the rock which they prepared to split asunder the "Mormon" craft? Who can remember a time that persecution did not give it a fresh impetus to push onward and upward? Which of them are displaying the greatest wisdom and valor, "our unrelenting foes, who have wasted so much breath, time and money in trying to demolish "Mormonism," or the objects of their hate, who knowing their rights, object to being hoodwinked out of them, and will use every lawful means to retain what is their own and are wisely hoarding their strength for more useful and humane purposes than seeking the destruction of their fellow beings? The course that is being pursued by the nation though their instrumentality is nothing surprising to those whom they are seeking to victimise, as they have been looking forward to those days, and to many more peculiar and wonderful events which are to transpire in the near future, all of

which were predicted by the Prophet Joseph Smith. We know that the Church of Jesus Christ is established in this land never more to be scattered or moved out of its place, and let those note it down whose mouths occasionally water over the flattering prospect of robbing the "Mormons" of their hard earnings, enjoying their vines and fig trees, with their rich pastures, pleasant homes, Temples and thriving cities, etc., that cost so many years of weary toil and sacrifice, and the lives of scores who laid the foundation, and are now resting under the peaceful sod of these valleys. The fate of all who fight against this work may be read in that of Mr. Dickson, who with others has conceived great things in imagination over the extirpation of the "foul blot" in Utah, and in his mad zeal has signed his own political death warrant. Congressman Tucker is only another added to the scores who have gone crazy over the delightful anticipation of plucking up "Mormonism," and he will not be the last. Plenty more will follow in their wake, and like their predecessors will drift down the same muddy stream, and be lost in everlasting oblivion. While the quiet, unassuming people whose rights they are seeking to take away, and are inflicting with fines, imprisonments, and various other outrages upon the weaker sex, as well as the strong, and in their blighted hopes, repeatedly set traps to gain their vicious ends, will complacently walk the same road that has been marked out for them to follow which leads upward and onward, leaving the agitators in the hands of the Great Judge who will repay them with ten fold interest for persecuting those who cling together in obedience to Him who said "Unless ye are one ye are not mine."

The nation is threatened with greater and more dire calamities than they will ever have power to bring upon the Latter-day Saints. Its doom is sealed and the rottenness defies the physician's art. The "cancer has eaten up its vitals" and no patching up process can save it. But the *Constitution* will be preserved through the united efforts of the faithful of this people who will be the only ones found who will have remained true to our nation's flag, and they will bear it off triumphantly. This is the "ultimate result," and it is nearer than some of our enemies have surmised; and they will find a much greater demand at *Head quarters* for "national undertakers" than in Utah. Methinks those who have doomed polygamy to speedy death are little prepared for the "Great Reaper" who "has begun the work with His thrice sharpened sickle," as He will hardly regard "public sentiment" however "great and overwhelmingly opposed" it may be to "polygamy," or any other principle that He has seen fit to establish on this land of promise. No matter if "the popular fiat has gone forth." Man proposes, but God disposes, and it is for *Him* to decide what shall be and what shall not be "within the limits of a nation consecrated to all that is noblest and best in progress and civilization."

H. M. WHITNEY.

THE CHOICE OF COMPANIONS.

In choosing companions our aim should be to select persons better and more intelligent than we are, in order that we may profit by their example, and thus better ourselves.

It has been very truly and aptly said, that persons may be known by the company they keep; for those who are naturally good will never be satisfied, and cannot associate with those of an inferior or degraded nature.

Association with persons wiser and better than ourselves inspires and stimulates, as it gives us a higher ideal of life, and causes us to seek to attain a higher standard of perfection for ourselves. Under such influences our minds cannot fail to become enlightened and our ideas broadened. We profit by the experience of wiser persons almost

without knowing it. In short, companionship wields a wonderful influence over the formation of our characters, and it may be asserted as fact, that, almost without exception, our aims and ambition become either elevated or degraded according to the society we keep. In the one case many evils may be avoided by the timely advice of some good, wise companion—on the other, numerous are the instances where a person's character, whose chief fault originally was weakness, has been completely changed for the worse, and at last ruined, through the pernicious influence of associates, if not more vicious at least having less moral force than himself.

Furthermore, the companions chosen and associated with when young are likely to be the kind which will suit us when old. Does it not look unreasonable to think we can associate with and take delight in the presence of inferior persons at one time of our life, and that when we grow older we will of choice select better? Such a change would not, of course, be impossible, and a change for the better, however late, would be commendable; but it most frequently occurs that the same habits, likes and dislikes cling to us throughout life—especially those formed and cultivated in youth.

It is therefore easy to see that the evils arising from companionship with inferior and uncultivated persons are numerous, and create blemishes in the character which are not easily removed. A person whose tastes and desires are low, whose ambition, if such a quality be possessed at all, is not of an elevating nature, is one to be shunned as a companion. A human soul properly constituted ought not to find pleasure in the company of a being narrow-minded, selfish and disagreeable. On the other hand, one who tries to better himself, who has intellect and character, and is elevated in his nature and ambition, should be sought after, for his company is agreeable and good, which latter quality has a wonderful power to charm.

"It is astonishing," says Canon Mosely, "how much good goodness makes. Nothing that is good is alone, nor anything bad; it makes others good or others bad; and that other, and so on: like a stone thrown into a pond which makes circles that make other wider ones, and then others, till the last reaches the shore."

MAMIE.

R. S. AND Y. L. MEETING.

Minutes of the regular meeting held in the Fourteenth Ward Assembly Rooms, March 4th, 1887, Prest. M. I. Horne presiding. Opened by singing, "What was witnessed in the heavens." Prayer by Sister E. Howard. Continued by singing, "Redeemer of Israel." Minutes of previous meeting read and approved, and minutes of P. A. of the 21st Ward read.

Sister McLean then reported the 10th Ward R. S., said they were feeling and doing well; the poor are attended to as well as possible, and the teachers are good women; also attended to the storing of grain; a good spirit prevails. Bore her testimony to the truth, and asked God to bless us.

Prest. Horne was pleased to see so many present; hoped the sisters would be filled with the Spirit, and said, "If every woman would diffuse the spirit of the Gospel in her home, she would realize how great her influence would be on her husband and children. Let us have our minds clear of bad feelings towards each other, and have clean hands and a pure heart. The Lord says, 'He will be no respecter of persons, and unless we keep the commandments, we cannot know Him,' and this is the time when we require His help, and He will deliver us if we are only faithful. Let us also cultivate love towards each other, and let us so order our lives that we may merit His smile and approbation."

Congregational singing, "How firm a foundation."

Sister E. Howard addressed the meeting, and said she had been to the Temple; thought it would be a blessing to us if we put in practice all we heard there. Hoped there were no timid hearts here to-day, but that all were strong in the Lord. We are going into bondage, but if we feel as we ought to, we should not feel this bondage so very much. Bro. F. D. Richards has said that there has not been any immediate revelation that our bondage is going to be very severe. Prayed that the Spirit of God would be poured out upon us, to strengthen and comfort us.

Sister Reid reported the 16th Ward R. S. They met twice a month, and have quite a few poor to attend to; the sisters are all united, and they strive to do all they are called upon to do by the Bishop. Bore her testimony, and desired to stand firm and faithful.

Sister Richards thanked the sisters for their faith and prayers, which they had manifested in her behalf; thanked the Lord that she was enabled to help herself, and mingle with us once more.

Sister Dye realized that the teachings of our Savior are being verified to-day. She spoke in tongues, the interpretation being given by Sister Paul.

Sister Stevenson loved to meet with the Saints. We should feed our minds with the literature of this Church, and not study fashion as we do.

Dr. E. S. Barney then spoke for a short time. Had been visiting in Arizona, and lecturing to the Saints on different subjects; had enjoyed her trip, and also the feelings of the sisters in the south. Conversated with many; also said that the Saints are suffering more than we have any idea of. Gave other good counsel in regard to storing up wheat, sugar, rice and beans. Prayed God to bless us.

Quite a number of the sisters bore faithful testimonies, and Prest. Horne adjourned the meeting for four weeks.

Closed by singing, "The time is far spent." Benediction by Sister E. S. Taylor.

J. SMELLIA, Sec.

THE HAWAIIAN QUEEN

IN SAN FRANCISCO.

PERSONNEL OF HER SUITE.

The long expected steamer Australia arrived early yesterday morning from Honolulu, and was saluted by Fort Mason, Alcatraz and H. B. M. ship *Coffquest*, as she brought to this city Queen Kapiolani of Hawaii and her numerous retinue. The vessel was boarded by the port authorities and various press representatives before she docked, as the latter were anxious to catch a glimpse of her Majesty ere she hedged herself in the impenetrability that surrounds royalty.

The Queen was upon deck as the steamer came into port and was taking her first look at a large city through a pair of glasses. She had on an ulster of some warm grayish material, and though her face bore evidences of fatigue, yet there was noticeable a kindly expression in her eyes, which betokened a character of extreme gentleness. The Queen is a woman of about 40 years of age, of large size, stout in frame, and vigorous of constitution, and her sympathetic cast of countenance makes her face attractive even to handsomeness. She is a woman of great generosity and enlightenment, and has done all that lay in her power toward the alleviation of those distressed with that terrible curse of leprosy. Through her exertions the Kapiolani Home for leper girls was

founded, \$15,000 being appropriated for that purpose by the Hawaiian Legislature in 1884. She also interests herself in the various public gardens, schools and hospitals with which her kingdom is supplied.

The Queen graciously received such gentlemen as were presented to her, but the conversation was carried on through the medium of Her Royal Highness, the Princess Liliuokalani, who, unlike the Queen, speaks English fluently. Under the circumstances it cannot be expected that her Majesty would have much to say, beyond that she felt some regret at having left home, and that every thing appeared strange to her, it being the first time that she had ever left her native land; that her plans were as yet indefinite, but that she hoped to make a stay of about a week in San Francisco, and would then leave for New York, *en route* to England.

On her arrival at the Palace Hotel her Majesty and the lady members of her suite were ushered into the rooms which had been prepared for them, while the gentlemen of the party amused themselves by parading the corridors, and receiving the congratulations of the numerous ex-residents of Honolulu who had congregated there to see them.

The party is under the charge of Colonel Curtis Iaukea, Governor of Oahu, and the King's Chamberlain. He is a tall man of soldierly appearance, with a light brown complexion, a slight mustache, expressive eyes and dignified manner. He said that the Queen immediately on her arrival at the Palace Hotel had sought the privacy of her rooms, and had intimated, for the day at least, she would be invisible to everybody, as she wished to rest after the week's voyage.

"Yes," said the Colonel, "it is, as the Queen has already told you, her first departure from home, and you know the peculiar sensations that attend people when for the first time they find themselves separated from the associations of childhood. But it has long been her ardent desire to see something of the world, and especially to see England and her ruler. This, as you are aware, is the jubilee year in England, and Queen Kapiolani wishes to be present and pay her respects to the woman who rules one of the greatest empires in the world. It is not surprising that she should admire England. There are many Englishmen in the employ of the Hawaiian Government, and their conversation has naturally excited the curiosity of so enlightened a lady. England though is not the only objective point of the journey. We shall see as much of the United States as possible, and also of Europe."

"Yes," continued the Colonel, "I have been abroad before. I was in Russia at the present Czar's coronation, and so all is not new to me. My wife, you know, is one of the ladies in waiting upon her Majesty."

Among the notable gentlemen of the party is Colonel J. H. Boyd, who is Secretary to the Queen. He is a young man with English mutton-chop whiskers, and wore a light crush-hat, a frock coat and a pair of light-colored pantaloons. Mr. Boyd found many old friends awaiting him at the Palace Hotel, and seemed thoroughly at home.

"I wish," said he, "that that absurd statement about the Queen bringing the royal band should be flatly contradicted. It was never intended to be brought, and I cannot see how such a statement could ever have been published."

"Nothing is true that is ever published about the islands," interjected a jovial looking personage by the name of H. J. Hart, who is the restaurateur in ordinary to the Queen and the entire nobility of the kingdom, "is it Colonel?"

The officer of the royal forces did not make a very forcible reply to his strong appeal, but quietly remarked:

"There was, indeed, quite a stir when we left

Honolulu, a week ago to-day. The army turned out, the navy saluted, the whole population of the island seemed to be massed upon the shore to say good-by to their beloved Queen. Indeed, it was an affecting scene."

"Indeed it was," broke in the restaurateur, who it is alleged, is on the still hunt for a man who can make ice cream and digestible pastry on a small salary. "The Hawaiian people are very fond of the *aloha*, that is, the farewell. Ah, indeed, it would have made you weep to have seen the spectacle of an adored Queen leaving that sunlit isle of the sea, where the gorgeous palms and the snake-like sugar cane rustle in the evening breeze. Grandest country on earth, sir. Fact. Fancy, our exports were \$12,000,000 last year."

The Quartermaster-General of the army, Colonel Samuel Nowlein, is also in the party and will accompany her Majesty to England, and will then take his daughter to Italy. The young lady is an artist of exceptional ability, and it is understood that she shall be placed at one of the leading art schools in Italy, so that her talents may be properly developed.

His Excellency, John O. Dominis, Commander-in-Chief of the military forces, was the only gentleman who was not seen in the corridors of the Palace Hotel. The voyage had not been a happy one for him, and he had accordingly retired. He is the husband of her Royal Highness, the Princess Liliuokalani, the heir apparent to the throne. He is about 45 years of age, and is five years older than the Queen. General Dominis, the future Prince consort to the expectant Hawaiian Queen, is a European, and is about 55 years of age.

The Hawaiians seem to be jubilant over their success in raising money in England, and say that their credit in that country is good for any amount.

When it was hinted that England was an exacting money-lender, and wanted her debt even unto the uttermost farthing, there was a very spontaneous answer from the statesmen present, that "as soon as England gives us any trouble about wanting her money, we will come over here and borrow it and tell England we want nothing to do with her." The Hawaiian party was so delighted with its treatment by Captain H. G. Howlett that no sooner had its members finished their toilets than they sallied forth, bought a handsome gold watch, had his initials and an appropriate inscription engraved upon it, and presented it to the Captain of the Australia, as an evidence of their esteem and gratitude.—*The Chronicle*.

R. S., Y. L. M. I. A. & P. A. REPORTS.

MARICOPA STAKE.

The quarterly conference of the Relief Society of this Stake was held March 25th, 1887, at the residence of our President, E. G. McDonald, commencing at 1 p.m., Prest. E. G. McDonald presiding. The meeting opened with singing and prayer, after which the minutes of the previous conference were read and approved.

Prest. E. G. McDonald was thankful to meet with the sisters again; she realized the inconvenience of the place of meeting, but it could not be avoided, school being kept in our Society Hall. She prayed that the Spirit of the Lord might be with us that we might have a joyful time together.

The presidents of the different branches in the Stake gave in the reports of their respective Societies, showing an increased exertion on the part of most of the members to do their part, and be alive to their duties, while others evinced a corresponding slackness and neglect of their duties; thus it is, but those who perform the labor will verily receive the reward, while those

who are slothful will see their error and loss when it is too late. The names of the officers of the Relief Society were then presented before the Conference, and were unanimously sustained.

The statistical and financial reports were read by the Secretary, the financial report making a pretty fair showing, considering the hard times.

Remarks were then made by a number of sisters, who expressed their firm belief in the principles of the everlasting Gospel as revealed through the Prophet Joseph Smith, and their desires ever to be faithful to their duties.

Some of the brethren who were present were then requested to speak:

Bro. Charles Allen had been well pleased with the exercises, and could bear testimony that the Spirit of the Lord had dictated the remarks that had been made. He felt that the Relief Society was a power in the midst of this people, and exhorted all to prepare themselves for the events that were near at our doors. Bro. Heber had said, "A test was coming, and we must be true to our religion, if we desired to stand." The speaker referred to tithing and the word of wisdom, and the great blessings promised to those who obeyed these laws, and gave many good instructions.

Bro. George Lewis felt to endorse what had been said, and felt that woman's influence was a power in the land, and should be exercised for good. In order to do this we should keep the Spirit of God in our hearts, that we may seek eternal life above every earthly object.

Prest. E. G. McDonald then addressed the meeting. She had felt to rejoice in the testimonies that had been borne by the brethren and sisters, and felt that there was a spirit of good created by these meetings. We should use all the influence we have against selling our homes to those who are not of our faith. If we are neglectful of our inheritance we shall receive a chastening from the hands of our enemies, and the innocent will have to suffer with the guilty. She exhorted the sisters to visit the sick, to be as angels of mercy in the sick chamber, and cheer the hearts of those who are bowed down in trouble and sorrow.

Sister Crismon, of Salt Lake, expressed her pleasure in meeting with the sisters of Mesa; she had enjoyed the meeting very much, and felt that the Spirit of the Lord was in our midst; she believed there was a good people here, for she had felt this spirit in all their meetings. She spoke highly of the beauty of our country, and said she had enjoyed her visit very much.

Conference was then adjourned for three months.

S. M. POMEROY.

UTAH STAKE.

Utah Stake Conference of the Relief Society, held March 4th, 1887, Prest. John presiding. Conference opened with the usual exercises of singing and prayer. The minutes of the previous meeting were read, as were also the reports for the past six months. The President requested the presidents of the various branches of the Society to give verbal reports, which was done with few exceptions, after which Sister John expressed herself as feeling well in meeting with the sisters and listening to such good reports. She believed that the sisters are faithful in their duties, and exhorted them to continue faithful, that they may claim the blessings of God.

Sister Marilla Daniels said: We must seek the Lord earnestly for His Spirit, for we need to be humble and prayerful, and to be charitable one to another; and inasmuch as we all need it ourselves, we must have sympathy for each other. We are told that we shall be tried and tested, but we must try to keep the

Spirit of the Lord with us continually; we are in His hands, and He is our only defense; we need not fear if we each have His Spirit, for we will then feel that come what may we will be faithful.

Sister Roberts of Goshen, was impressed to speak to the sisters with the spirit of prophecy, and uttered comforting words to the sisters through the influence of that spirit.

2 p. m. Conference opened with singing and prayer by Patriarch Zebedee Coltrin.

Sister Minerva Snow said: "I feel pleasure in these associations, and I desire to be one with you, for we are all helping to roll forth Father's work, and I do not know of anything that is more important than to help build up His kingdom. We should be faithful and diligent in every duty that we are called upon to perform. The hand of God is moving among the nations of the earth, and God will carry us through this persecution if we are faithful and rely upon Him, and no matter what we endure, our reward will be the riches of eternity."

Sister Hyde of Sanpete, said she had come as a listener; never felt more like enduring to the end than to-day. We must be zealous in the cause of Christ, and serve the Lord with all our hearts. The speaker felt that her hearers were on the Lord's side, and declared that it is our own fault if we do not have the Spirit of the Lord, through not living up to our privileges.

Sister Taylor from Salt Lake City, spoke of our testimony, that this is the work of God, and alluded to the perfect character of our organizations, like which there is nothing in the world. We must be in subjection to the will of God, for darkness is hovering over us. Though we may feel that we are driven to the wall, yet we know that God rules, and we can trust Him. Perhaps all of us do not have the faith that we should have. Do we remember that we have the promise that we can come to Him and ask for things and take no denial. The Relief Society has a great and important mission to perform, and each of us must try to work out our own salvation. To the speaker the Gospel was dearer to-day than ever it was.

Prest. Smoot occupied the remainder of the afternoon in speaking to and instructing the sisters, very little of which can be given in these minutes. He hoped, first of all, what he did say would cheer them on their way, and spoke then of the action of Congress in taking the franchise from the women of Utah. This however, he felt would be only for a short season, for the Lord has pointed out our destinies, if we do our part. The Lord chastens whom He loves, every son and daughter—He afflicts, us that we may become easy and pliable to handle like clay in the hands of the potter, and that He may be able to bring us back into His presence, and in no instance have His people been slow to acknowledge the justice of His acts. We, as a people, have become filled with vanity and pride, and many here to-day will remember how humble we were when we first came to these valleys and lived upon roots and greens. When pride takes possession of us we must be chastised and humbled, and the clouds hanging over us to-day indicate that perhaps the Lord is not well pleased with us to-day. Let us ask ourselves, have we forgot the Lord? Have we taught our children to love the follies of Babylon? President Young in his day warned all to retrench in their extravagances, and for a time there was a reform, but it did not last long. Much responsibility rests on the mothers, that they fail not to teach their daughters the truths of the Gospel, and to worship God. There is enough means expended unnecessarily among the Latter-day Saints to build a temple every year. If there is trouble over us let us ask ourselves, why is it?

I ask you all to reform, that the Lord may bless us. Amen.

The President, Sister John, felt that the Lord had been with us in our conference. We will now adjourn for three months. Singing, "Praise God from whom all blessings flow," etc. Benediction by Bro. David John.

CAROLINE DANIELS, Sec.

This is what a foreign newspaper, the *Englishwoman's Review*, in an article written before the adjournment of the late American Congress, has to say of the Edmunds-Tucker bill: "A more serious danger threatens the women of Utah Territory, where they have voted for many years. The bills which have been passed of late years for the suppression of polygamy among the Mormons, disfranchised either man or woman who entered into what is there termed 'plural marriage.' There was, at least, no special injustice towards women in this measure, but the last bill which has passed both houses of Congress makes it unlawful for any woman to vote in any election. It is evident that this clause in the bill will go far to defeat any Christianising influence which the supporters of the first measure might expect. If the object of the United States Government be to depress Mormonism by its partial disfranchisement and the consequent increase of importance in the Gentile vote, it stultifies itself by cutting off one-half of the Gentile voters, and reducing them to the same position of political powerlessness. The injustice of disfranchising, without reason given, any class which has for years enjoyed political rights is, moreover, so flagrant, that it is to be hoped this bill will not receive the President's signature in its present form."

RESOLUTIONS OF RESPECT.

The following Resolutions of Respect for our beloved sister, Miss Mary Ann Morgan, born Feb. 18th, 1868, and died Feb. 12th, 1887, were unanimously adopted and sustained by the members of the Y. L. M. I. A. of Willard, of which she was a member:

Whereas, In His infinite wisdom, the Almighty has seen fit to take from our midst our beloved sister and co-laborer, Mary Ann Morgan, who for several years has been a member and Secretary of our Association, where, by her affable, loving and affectionate disposition, she gained the confidence and esteem of all, therefore, be it

Resolved, That we sincerely sympathize with the bereaved family in the loss of a loving daughter and an affectionate sister. While we mourn her loss and regret her departure hence, we feel to bow in subservience to the will of the Great Jehovah, for we know she was prepared to meet her Master, and that she has left behind a record that will never die, for in the hearts of her friends she still lives; and, be it further

Resolved, That a copy of these Resolutions be sent to the bereaved family, that a copy be placed upon the minutes of the Association, and that one be sent to the EXPONENT for publication.

MARION S. PERRY, President,
LOTTIE E. HUBBARD, Secretary.

OBITUARIES.

EDITOR EXPONENT:

DIED, at Manti City, Sanpete Co., Utah, April 16th, 1887, after a very long illness and much suffering, Sister Elizabeth Ruesch. She was born December 6th, 1840, in St. Margretten, Canton St. Gallen, Switzerland. Baptized into the Church of Jesus Christ of Latter-day Saints, October 16th, 1872, and emigrated the following year. She was the mother of eight children, and leaves a husband, six children and many friends to mourn her loss. Sister Ruesch was a loving mother and a faithful wife, a good and faithful Latter-day Saint; she was also a faithful teacher the Relief Society for several years, until her health was

gone. We feel comforted in the hope that she will come forth in the resurrection of the just. Peace to her ashes!

A. R. KELLER, Secretary.

In behalf of the South Ward R. S.

With mournful feelings, deepened by present circumstances, I record the much unexpected death of Sister Mary H Hansen, wife of J. Hansen, who is now on a mission to Denmark. She was in apparent good health about 4 o'clock p.m., Sunday, and at 12 o'clock on Monday, March 28th, she lay a corpse, fourteen hours after giving birth to a little boy, who also died. She was the daughter of Hans and Ellen Jorgensen Knude, and was born on the 22nd of November, 1854, in Thorby, Lolland, Denmark. She heard and embraced the Gospel in 1880, and immediately began to use her influence to emigrate herself and sister. Her exertions were not in vain, for in the fall of 1881 both came to Utah, where they have lived in peace, and gained the confidence and esteem of their acquaintances. On March 14th, 1884, she chose to live in polygamy, knowing that plural marriage was a divine law, and would prove an inestimable blessing to those who would enter it with pure motives, and an eye single to the glory of God. She leaves a host of friends to venerate her memory, a son, aged one year and seven months, to perpetuate her name, and a loving husband to mourn her departure.

KAREN A. HANSEN.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 16.

SALT LAKE CITY, UTAH, JUNE 1, 1887.

No. 1.

SWEET MEMORIES.

Sweet memories come in visions of the night,
And banish sleep and thrill us through and through;
'Til every pulse throbs with a wild delight;
And scenes forgotten burst upon our view.
Strange fancies hold us by a magic power,
Then fade away, as fades the summer flow'r.

We clasp the hands of those now long since dead,
And press our lips to theirs in kisses sweet,
Desert'd paths and by-gone places tread,
And hand in hand familiar faces greet.
'Tis but a moment and the vision's flown,
And we are left bewild'rd and alone.

We gather wild flow'rs in the fragrant vale,—
Meanwhile the bluebird sings and soars away,
The low-voic'd thrush pours forth her plaintive tale,
Alone in silent reverie we stray,—
With thoughts subdued, and eyes suffus'd with tears,
As we recall these scenes of other years.

Anon, we wander by a winding brook;
Close to its banks the fern and moss still clings,
And in the self-same shelter'd, shady nook
The lonely whippoorwill disconsolate sings
The long night through, bemoaning his sad fate,
As those who bow'd in sorrow wail and wait.

In the low meadows 'mong the clover bloom,
Where buttercups and daisies nod and sigh,
And the soft air is laden with perfume,
A moment we are lost in ecstasy,
And mingle with companions of our youth
'Til conscious of the sad and bitter truth—
That they are gone, and this a waking dream
Wherein our fancy revels to deceive,
And yet so perfect all these pictures seem,
That we half-doubting gladly would believe,
That youth and love and buoyant hopes were ours,
And chilling frosts ne'er nipp'd life's fairest flow'rs.

Sweet mem'ries of our busy life a part,
Rifting the clouds, that hang around our way,
Whispering gently to the human heart,
Hope on and bear the burden of to-day,
Shrink not from trials that are hard to bear,
For life has many blessings rich and rare.

The lonely wander'r in a foreign land,
Far from his home and those he loves the best,
In memory sees again the household band,
And in the vision feels supremely blest;
Full well he knows the old familiar place,
And gazes lovingly upon each face.

Thus soothed, unconsciously he sinks to sleep,
Breathing, as 'twere, a blessing and a prayer;
That angel sentinels may vigil keep,
Around the home where his fond treasures are;
And in his dreams softly he seems to hear
Voices of absent lov'd ones murmuring near.

Thus retrospectively we turn and gaze
Into the regions of the shadowy past,
And analyze our lives through ev'ry phase;
Wond'ring what horoscope could have been cast,
When first was usher'd in our hour of birth,
To fill the mission, taken here on earth.

Ah me! what matters it that we inquire
Into the past, or search the paths we've trod,
'Tis knowledge of the future we desire,
And grace divine to bear the chast'ning rod,
Acknowledging His hand in good or ill,
While daily toils and duties we fulfill.

Yet,—harder still would be our earthly lot,
If the sweet mem'ries of life's golden hours,—
The brightest and the best were all forgot,

The perfume taken from the fairest flowers,
That bloom along our toilsome, weary way,
And scatter fragrance round us day by day.

EMILE.

April 5, 1887.

FOREIGN CORRESPONDENCE.

LAIE, May 8th 1887.

EDITOR WOMAN'S EXPONENT:

DEAR AUNT EM:—You, who love the flowers of this sad earth so well, will be interested, I am sure, in knowing something about the flowers of these islands, and so I devote this little paper to those sweet eyes and breaths of the angels—flowers.

I don't think there are any native wild flowers, or very few, at least; in my journey around this island I have seen none but the high prickly pears, which bear fruit as well as flower, and the flowers cultivated in gardens. You must imagine Laie set on the top of a gentle hill sloping up from the sea, exposed to the almost constant trade-winds which effectually prevent any growth of trees or flowers, except where sheltered in some way from its breath. Behind a hill, there will be banked great masses of green bushes, coarse ferns and trees. But around our houses, we are obliged to erect some kind of bulwark to keep off the salt wind. The house itself is thus utilized, and at times the grassy turf is cut out in neat blocks and filled up two or three feet high, thus forming an excellent break for the wind.

Here in these little spots grow oceans of bloom and fragrance. The natives dearly love flowers, and have bought and begged seeds until there are few homes anywhere on this island without a tiny flower garden.

Great geraniums, oleanders, and hundreds of rare and exquisitely beautiful exotics flourish here in rank profusion. Honolulu might well be named the City of Bloom. For all the year round its well kept gardens smile up to the sun with all its own prismatic colors. San Francisco has gardens, but there everything in the city proper has a dusty weary look, the very roses hanging their fragrant heads with the burden of city life. But in Honolulu, wide and spacious as to gardens, everything is bright and green, kissed, as the flowers are almost daily, with the sunny drops of a gentle shower.

Here at Laie, the rose and the geranium are favorites. The bright marigold and the yellow lily are used extensively for leis. These leis or wreaths are often very beautiful. Imagine geraniums of the most delicate pink, or the brightest scarlet pulled apart, and each separate single flower strung on a string alternating occasionally with the green spiced leaves of the rose—geranium, the whole forming a necklace of wild beauty.

All the flowers are used for this purpose, a faintly rosebud lei being very beautiful and effective. These leis are sometimes made of the little purple everlasting flower, and will keep indefinitely. My own variegated double Zuinias, of which I gave the seed to some of our native sisters is utilized thus. There is also the white fragrant honeysuckle here. In short, many bright, glowing beauties of which I only know the native name.

But if you come here, and look for the gar-

dens here at Laie, you will find them struggling along with grass and perhaps next to sweet potatoes and kalo.

The ferns all hide themselves in the distant gorges, and laugh softly to themselves in the mountain breezes, that, "that which is worth having is worth coming after," and, alas, I can only look afar off and wish!

HOMESPUN.

PLAIN TALK.

I am one of the poor, and unlearned, so far as education is concerned, but I have had quite an experience in some things. I have the interest of the poor at heart, therefore it is not altogether out of place for me to pen a few of my simple thoughts, and I will begin by reminding you of the many lessons that have been taught us now for many years; that of being self-sustaining, patronizing home manufacture and using economy. Have we heeded this counsel? Are we better than ten years ago? No, but worse; we are gliding along as though we were asleep, living in our ease, not thinking of what is coming nor what our condition will be. I think it is time that we were roused from our slumber and begin to look to our own interest and practice what we preach by being self-sustaining. Why not be more independent and manufacture what we need at home and not depend on Babylon for our supplies. We are in that like some in keeping the word of wisdom. Some say when we cannot get these things which are forbidden then we will keep the word of wisdom, and when all our supplies are cut off then we will not patronize Babylon. I think it is best to prepare for war in time of peace, for it is too late to pray when Satan comes. Now it is the poor that I am interested about, and the Saints of Arizona have never been able to sustain themselves yet, and why is it so? Well, one great cause is that it takes about half or more that a man can raise to buy clothes and other necessities that the family need, then he has to work some other plan to buy his bread. Well, can this evil be remedied? I think it can to some extent. In what way? Well, to be plain and come to the point at once I would say let the brethren buy a carding machine and put it up, so that the wool in this country can be carded and then our sisters can spin their own knitting yarn and make their clothing for every day wear and by so doing the men can save grain enough to bread the family. "Oh dear," says one, "do you think for a moment that we would do such work as that when we can buy goods so cheap, and have nothing to do but sew them? Let us live easy while we can." I beg leave to differ with you my Sisters just as long as we buy the shoddy goods that we do, it will take a woman all her time to do the sewing for her family and I can testify to you that I know by experience that it is more injurious to health to run a sewing machine than a loom. Some of our brethren, of course, will object to it and say their wives and daughters must not do such work as that. They had rather put out their means in buying a factory. Well, I am in favor of a factory as much as any one, and all other kinds of machinery but would it not be better in our poverty and cramped condition to begin on a cheaper plan and make all we can at home, and that would enable us to lay by something to help get a factory, and

I think it would be greatly to the interest of the people if our Co-op stores would turn out some of their Capital in that direction. I am highly in favor of a factory but I am interested in the poor for I am one of them and I believe a carding machine would be of more advantage to them than a factory, and I will give my reasons for thinking so:

The poor would have but very little capital if any in a factory and would have to buy their clothing just the same as they do now but if they had the carding machine they then could make their own cloth with their own labor and be independent. Now I am not alone in my ideas on this subject, by many, and I would say to all that view this subject in the same light that I do, speak up for your rights; speak out plain and tell the brethren that it is a carding machine that we want here in the Eastern Stake of Arizona. "Oh," says one, "what nonsense; an old woman's fancy, we are tired of it; we will get all such things when we see that we need them."

Now I told you in the beginning that I was not educated, but that I had had quite an experience in some things and now I will tell you a little about it. I happened to be one of the unfortunate ones that lived in the south in time of the rebellion. I had been raised in a city, knew nothing of farm work but I happened to be living on a farm when the war broke out, then we had to make our own support in some way; we had to go to the fields and work; we had to card, and spin and weave every inch of cloth that we wore, even the very thread it took to sew it with, we had to make. We could not buy a yard of cloth, a spool of thread, a skein of yarn, a bunch of warp, a card of buttons, or a paper of needles or pins. We tanned our own leather, made our own shoes, in fact we made all we eat or wore. Supplies were all cut off from the south, and we were overtaken as a thief in the night. But if we had been as wise as our people are, or profess to be, we might have been better prepared. And I would advise all to lay by such things as they may need when Babylon falls and we cannot get them. Such as needles, pins, buttons, thimbles, thread, wool cards, bleached muslin, linen, and all needful things; we had better prepare such things and not need them, than to need them and not be able to get them. But what we need now is a carding machine; we don't want to be forced to card by hand to make our own wear.

M. B.

Erastus, Apache Co., Arizona.

HENRIETTA'S VOYAGE.

BY EMILY B. SPENCER.

THE STORM.

The vessel tosses here and there,
For storm the sailors her prepare,
Bestowing on her every care,
Heaven preserve them where they are.

Through the long night the lightnings flash,
Kept lighting up the waves, that dash
Against the shivering ship and masts,
The shrieking wind in terror passed.

The thunder pealed its notes of doom,
And pelting rain gave added gloom;
The end seemed coming very soon,
As louder crashed the thunder's boom.

The creaking ship gave groan for groan,
The women and the children moan;
Will ever come another morn?
Will they outride the beating storm?

Then prayers arose from Saints on board,
An Elder then the tempest dared,

On deck rebuked by hand and word
The storm, and God in heaven heard.

The wind seemed gently lulled to sleep,
Soon waves stopped towering o'er the deep,
For God His Saints will ever keep,
Glory ever be to Him!

The morning came in splendor bright
The ocean's jeweled bosom, light
Bore white capped waves into the sight;
The ship was swiftly sailing right.

The storm was past and the Saints felt that the Lord had indeed stilled the tempest, and grateful prayers arose to Him, thanking Him for their preservation.

The weary days wore on, the sun rising over the vast expanse of water, and at evening dipping its golden disk below the waves and disappearing, until monotony seemed to settle down upon the passengers, but at last the cry of land brought all on deck, and again the sight of green verdure, tropical trees, rocks, rivulets, and houses, gave animation to the weary throng that gazed upon the varied scenery.

At last they came to New Orleans and disembarking, took a last farewell of the noble ship, that had been home to them for so long, and taking a steamer for St. Louis, ascended the mighty Mississippi. On either shore they beheld the residences of wealthy planters, the cotton fields, gangs of negroes working, and the beautiful scenery of the South.

Arriving at St. Louis the company landed. Some had friends who joyfully met them, and and took them away, but Henrietta felt lonely. The one she loved had not appeared, and in all that great city there was no one else to greet her. What was her surprise and delight when a pleasant gentleman spoke to her, telling her he had come for her, that he was the Bishop of the branch. He took her to the house of a friend, and left her. Here she was made welcome and her new found sister friend treated her as a mother would a daughter, and won the warmest gratitude of her heart.

In this kind home she staid until she found employment in another's family.

Time passed on, and preparations for the overland journey began, and at last in early spring, she set her face westward towards Zion the place of the Saints, in the tops of the mountains.

Morning after morning the call came for prayers and breakfast—the harnessing and yoking of the teams, the moving of the long trains, always westward over the level plains, with the same mountains in the distance in view, the walking of the strong and the riding of the weak, the noon halt, afternoon the repetition of the morning and the glad sight of water and feed at night.

A rest after the weary day's march. The bright camp fires were lighted, suppers quickly got, moon lit dances, cheerful songs, prayers, and all to bed, except the watchful guard, ever alert, so that no foe could come unobserved creeping through the grass like a snake, to steal the teams or kill the sleeping campers.

Day after day was nearly the same until the mountain ranges were reached. Then the monotony of the scenery was broken. Deep rivers were crossed, and after many days the top of the Big Mountain was reached, where all could look far away and get the first glimpse of the lovely valley of Salt Lake, and catch the glistening silver of that distant inland sea, Salt Lake with a charm surrounding it, the entrance into the valley where the very atmosphere breathed peace, and the lovely influence of the Spirit of God seemed in the very atmosphere making the rugged mountains seem the best of places, the valley, home indeed.

CORRESPONDENCE.

RAMAH, Valencia Co., N. M.

May 25, 1887.

EDITOR WOMAN'S EXPONENT:

How many times have I attempted to write for the EXPONENT and nearly as often failed! When I remember that the women in every settlement of the Saints should be represented in "our paper," I fear that I am guilty of a neglect of duty.

Away up here in the tops of the mountains is a small settlement of the Saints, isolated almost, the nearest settlement of our people being St. Johns distant 80 miles, but we are striving to build up the country and make homes worthy of saints. Though so far away, we feel a lively interest in all passing events, and eagerly peruse the papers that we may be familiar with the signs of the times. We sympathise with you and the Saints in Utah in the loss of the suffrage through the schemes and plots of wicked, truth-hating men, but so sure as "truth though crushed will rise again" and shine with brighter lustre, so sure will this cherished right be restored to you in Utah and given to other noble women who are so bravely struggling for it, while those who to-day are so vindictively fighting the progress of righteousness will sink into oblivion, and after ages (not long after either) will remember them only with contempt. We are to be a tried people even gold seven times purified in the furnace; if God sees fit to try us through wicked men it matters not to us. "It must needs be that offenses come, but woe to them by whom they come!"

Sisters, lift up your heads and rejoice. Truth will triumph, we know we have that; we know our religion is pure, every principle of it—the whole Christian world to the contrary notwithstanding—And nothing that we believe in but will tend to exalt us in the scale of being, and take us back to the presence of our Father. We are weak human beings liable to err, but this is not the fault of our religion, neither is our religion answerable for the wickedness of some of its professors. The Gospel net gathers of all kinds, the wheat and the tares will grow together. The time of separation is nigh, even at our doors. Let us be as the wise virgins, always ready with our lamps trimmed and burning, full of oil, that we may not be blown off with the chaff.

It is only through prayer that we can have the Holy Spirit to lead us safely through temptation. It is as necessary for the mothers to be in possession of the spirit as the fathers. Whether we realize it or not, it is we who have the molding of our children's future, whether it be one of usefulness, or otherwise in the Kingdom of God.

It is we who have them under our almost entire control, during their early years, when the mind is susceptible of the most lasting impressions. The wise man said, "Train a child in the way he should go, when he is old he will not depart from it." How necessary then we should watch their every act, yea, even mold their every thought in the ways of the Lord.

'Tis an old theme this, yet never enough is said upon it. How weak my efforts to encourage the struggling mother! Had I the tongue of an angel it seems to me no more nobler theme could employ it than the training of our precious little ones.

PHEBE A. MCNEIL.

A meeting in commemoration of Wendell Phillips was held in Faneuil Hall Monday evening, May 30.

THERE IS SWEET PEACE IN PRAYER.

O God! the Eternal Father,
In Thee we put our trust,
We look to Thee for comfort,
And we know that Thou art just.

CHORUS.

For there is sweet peace in prayer,
For we know Thou art near;
There is sweet peace,
There is sweet peace in prayer.

Thou knowest our hearts, dear Father,
We know in whom we trust,
For Thou art kind and merciful,
And we know that Thou art just.

Cho.

We are Thy children, Father,
And Thou hast sent us here:
Then whisper words of comfort
When our trials are severe.

Cho.

We are Thy daughters, Father,
And as mothers, too, and wives,
We desire to prove faithful
And gain eternal lives.

Cho.

A. HULINGS.

SATURDAY MORNING.

The children coming in at "Mamma's" call,
Into the bath, in turn, each takes a plunge;
And there, from curly crowns to toe-tips small,
Are gently cleansed with water, soap and sponge.

While thus the mother works, she softly prays,
That God will sanctify their souls within;
And keep her darlings from forbidden ways,
In purity and virtue, free from sin.

Then carefully with towels they are dried,
In garments clean each infant form she'll dress,
Still praying, "Father, keep them from false pride,
And clothe them with Thy truth and righteousness."

Not without interruption does she pray,
Though th' heart prayer is fervent, pure and strong,
Yet other things her lips must open to say,
Asking and answering questions all along.

Whether the water is too warm or cool,
Into which one too hastily has jumped;
Chiding the breaking of the Golden Rule,
Kissing away the hurt when heads are bumped.

Thus broken oft, the prayer is sent above,
Full of deep meaning, though the words are few,
But prayers so freighted with sweet faith and love,
Must be accepted, I believe, don't you?

LULA.

THOUGHTS ON MY WEDDING DAY.

DEAR EXPONENT:

You will not regard me as an egotist, or feel that I am trying to place myself before the public in a conspicuous manner, for I do not desire to give my humble thoughts to the public only as duty prompts me to, that I may be benefited and, perchance, encourage some weary one in life's great struggling throng.

To-day so many things of the past have come up in my memory, and with her I have loved over again every day of the years now fled, and I have been asking how well I have performed my duties as a wife and mother in Zion. Alas! how unsatisfactory the answers are for self condemnation, meets me at every turn. One third of my short life I have been a wife, and all this time I have desired to be a faithful, loving one, and yet oft have I placed thorns in the paths of the dear ones where roses might have grown; given frowns where

only smiles should have been seen, and instead of catching all the golden sunbeams as they passed, I have been so busy sighing over the little annoyances in my way, that many of the most beautiful ones have gone unnoticed.

The sweet babes, given of heaven, have been such a comfort, yet I cannot forget that at times I have not appreciated them enough to always be as patient as I should have been, and by a little bad example have, I fear, lost many a beautiful precept. I well remember one night being sorely tried with my young daughter. I said, "Did you say your prayers to-day?" "Yes, mamma," she answered, "and I asked the Lord to make me a good girl." I told her I was afraid she did not want to be good and try to please me, else she could not make so many failures. Then came the sweet childish voice that went right to my heart and smote it with bitterness. "But mamma, I do try to be good, and I don't believe the Lord helps us to do right, for when I ask Him to help me, then He lets me do something naughty again." I kissed the dear child, and did my best to undo what I had unwillingly done—destroying my child's confidence in her Creator. I bade her still trust in Him and in time the victory would be gained, and ere I closed my eyes I knelt in deep humility and implored that same Almighty to forgive my weakness in expecting my child to render greater homage to me than I did to Him, for it came to me with great plainness that my daughter did better as a child than I did as a representative of intelligent womanhood; for do I not daily ask for strength and wisdom? and I know more than I deserve is given, and I alone am to blame if this heaven-born light is rejected through my yielding to frail mortality.

These things, and many more, come to my mind, aye, more than I could find language to express, and I felt I would like to see all my dear sisters in Israel, and then we would take our dear companions by the hands and together beseech the divine blessing on our future years, that the powers of evil may be bound with a stronger chain than it ever has been in our homes; that peace and union may reign supreme in every breast, and the love of righteousness may hold sway in the hearts of our sons and daughters. Is not the mother the guiding star of the daughter, and can the son be censured if he follows in the footsteps of his father? God help our children and have mercy on us as parents if we place not purity and truth before them.

Do we wish our dearest earthly treasures to go forth in the cold world with no pleasant reflections of their early home and natural protectors in life? No, a thousand times no! Then we must look well to the lives we are living before them each day. Are we showing them that the Gospel light has been a blessing to us, by rendering us better parents than children of the world possess?

Do we, as wives, teach our daughters to have a proper respect for their future husbands by tenderly regarding the wishes of their fathers, and thus increase their love and honor for the same. If we do, they will look forward with pride to the day when they can give the same loving service to their heart's ideal.

If a husband watches over with kind solicitude the interest of the mother in his home, the sons will most likely love and honor that mother, and will thus be taught to regard women as something more than a toy or common drudge, and in short, if we as mothers and fathers lead lives of honor and aspire to laudable aims in life, scorning to stoop to the little despicable acts that are daily destroying our influence in private as well as public circles, our children will most assuredly be ambitious to reach the same goal.

I verily feel that a reformation is needed in every quarter among the Saints, for while I

contend with the mighty foe in the shape of my own weakness, I am inclined to think, from observation, others must battle to some extent with the same evils. We know that Satan with his legion of fallen angels are let loose to lead astray those who are trying to earn a salvation in the kingdom of God, and no stone will be left unturned to gain their point, and if we trust ourselves an instant on the forbidden ground we may be lost.

Oh, let us renew our energy lending all our aid to each other by faith and prayer and good works, and with sweet encouragement lead the weak and help the weary to stand, for are there not times when each will grow faint? I know of one, and that is,

VIOLET OWEN.

RECIPT FOR MAKING A BAD HUSBAND GOOD.

Take of the plants of sincerity, cheerfulness and modesty, each one pound; of the mother of cheerfulness two handsfull; infuse them into a large portion of personal neatness mixed with the flowers of complacency; drain the essence from all impurities, and add of the oil of condescension *quantum sufficit*. This has been found a never failing nostrum, and may be safely given in large doses, morning, noon and night. The discovery of this nostrum has ranged the entire kingdom of botany and exhausted the resources of chemistry to find a preparation that would make a bad wife a good one; he is sorry to say his researches have proven ineffectual. He can, therefore as a prescribing physician, only give his advice to the gentlemen which is, to marry ladies who are already good, and by a plentiful use of the oil of appreciation and the essence of pure affection, keep them so.

NELLIE'S DAILY BREAD.

"Mamma," said little Nellie one day at breakfast, suddenly, "every morning I pray to God to give me my daily bread, but really it is you that gives it to me,—isn't it?"

"Let us think a moment about that, Nellie," replied her mother. "Where do I get the bread I give you?"

"From the baker, mamma."

"And he gets the flour out of which he makes it from the miller, and the miller gets the grain out of which he makes the flour from the farmer, and the farmer gets the grain—where does the farmer get the grain, my little girl?"

"Why, out of the ground," said Nellie; "don't you remember when we were at the farm Uncle George was cutting wheat and oats?"

"Well, now, suppose that Uncle George put grain in the ground, and God sent no sunshine, and no dew, and no rain, would Uncle George have any harvest?"

"Why, no," said little Nellie, looking sober.

"Then, you see, it is God, after all, who gives us each day our daily bread; and when we have fruitful seasons and plenty to eat, we ought to be very thankful to our kind Father in heaven, who never forgets to give us what we need."

I have no sympathy for an eight-hour man with a fourteen-hour wife.—Henry Ward Beecher.

A cobbler in Leyden, who used to attend the public disputations held at the Academy, was asked if he understood Latin. "No," replied the mechanic, "but I know who is wrong in the argument." "How?" asked his friend. "Why, by seeing who is angry first!"

WOMAN'S EXPONENT.

EMMELINE B. WELLS, Editor.

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SALT LAKE CITY, JUNE 1, 1887.

THE FIRST OF JUNE.

To-day, the first of June, is the anniversary of the birth of the late President Brigham Young, one of the greatest and best men that ever lived upon the earth. Brigham Young was born in 1801, and consequently would be 86 years old were he now living. He died in 1877, and during the ten years his name and fame has been more widely circulated as each year has rolled by, like that of other wise men and prophets whom succeeding generations applaud, though their contemporaries may have persecuted or put them to death. Brigham Young's name and works will be honored down to the latest generations.

Brigham Young favored woman's suffrage, believed that women should have the privilege of voting on all questions and held liberal views in regard to the rights of women in the home and elsewhere. He was anxious that the women of Zion should have a paper which should be the exponent of their views upon all the important questions of the age, and urged the sisters to give free expression to their sentiments through its columns.

The first number of the WOMAN'S EXPONENT was issued on his birthday, June 1, 1872, and he approved its name and always seemed to take a special interest in its circulation among the people, believing in the elevating influence of woman in literature and politics as well as in religion. "Educate the mothers," was one of his favorite themes in conversation and upon the public stand. That President Young took a great interest in the EXPONENT is a well-known fact, and read it carefully, often making suggestions as to the subjects to be treated upon, although he had such grave responsibilities resting upon him, and so much business to attend to. He was one of those, who never neglected even the smallest matters, and that was no doubt one of the elements of his success.

The EXPONENT is now entering upon another volume, and it is our wish and desire and ardent hope, that during the present year there may be a decided improvement in its appearance. There certainly will be if the agents in the several wards and Stakes of Zion will increase their energy in obtaining subscribers. If they will keep in mind in soliciting patronage that it is not a paper that is sustained by advertising, but almost entirely by its subscription list. It is almost entirely reading matter, and not page after page of advertisements; this is an item to be considered. Recently a letter was received at this office from a president of one of the Stakes of Zion, who speaks of the EXPONENT like this: "Your paper wherever taken I find a decided improvement in all such families. Sisters, either married or single, are in advance of those where the EXPONENT is not found," etc. We publish this to encourage those who may be discouraged in making efforts to extend the circulation of the paper.

Such testimony coming from one of our brethren

who has had a wide experience in the world may be taken as authority, and stimulate those who are laboring in its interest.

EDITORIAL NOTES.

THE Quarterly Conference of the Relief Society of this Stake will be held in the 14th Ward Assembly Rooms, on Thursday, June 23rd, commencing at 10 a.m. and 2 p.m. A punctual attendance of presidents and officers from the several branches is most desirable, but at any rate a representative from each Society, as verbal reports are expected.

THE Y. L. M. I. A will hold their conference on the following day, Friday, the 24th, commencing at the same hours. It is most earnestly desired that there should be a good representation, and that each Association should be represented verbally by the respective president or one of the presiding officers.

THE Primary Associations will hold their Conference on Saturday, June 25th, it is expected in the Salt Lake Assembly Hall, and as it is a beautiful season of the year, there ought to be a large number of children present. There will no doubt be an interesting programme prepared for the occasion, and the parents should be sufficiently interested to attend and encourage the children and those who labor so nobly, efficiently and energetically to train the children of the Saints.

IN MEMORIAM.

A TRIBUTE OF LOVE.

"Bring flowers, pale flowers, o'er the bier to shed,
A crown for the brow of the early dead!
For this through its leaves hath the white rose burst,
For this in the woods was the violet nursed;
Though they smile in vain for what once was ours,
They are love's last gift—bring ye flowers, pale flowers!"

In the flowery month of May, when nature had donned her beautiful apparel, and the whole earth seemed radiant with springtime one lovely flower faded away and died; one of a numerous household band, beloved and loving, tender and affectionate, kind and generous, possessed of large human sympathy, unselfish and ever thoughtful of others, never forgetting the poor, the sick and the sorrowful.

Just when the evening sun was setting, and the purple mantle of its reflected light rested like a veil on the Eastern hills, she was laid away in the silent tomb. Sad and sorrowful were the hearts of the mourners, and their sobs and moans were pitiful, but they bowed to the inevitable and tried hard to say, "He who tempers the wind to the shorn lamb, and who has said not a sparrow falls to the ground without His notice, has taken her to Himself, and though we are sore bereft, yet, we know He doeth all things well." Her grave was covered with the beautiful flowers of May, the flowers she loved so dearly, emblems of affectionate remembrance from true and faithful friends.

It is needless to multiply words, but it is right and proper to record the death of one who has so often written for the readers of the EXPONENT, who will doubtless remember her letters from Nauvoo, Kirtland, and other parts of the Eastern States, during her visit to those places in 1883.

Louise Martha Wells Cannon, or as she was lovingly called, "Louie," was the daughter of General D. H. and Mrs. E. B. Wells, and was born in Salt Lake City, Utah, August 27, 1862. Her disposition, from her earliest childhood, was gentle, tender and amiable; her nature refined and sensitive, her manners winning and attractive. She was in many respects specially gifted; her ardent love of music, her taste for art studies, her genuine admiration for the beautiful and poetic in

nature, and her intellectual qualities combined with her goodness of heart, endeared her to all who knew her, and she was a special favorite with children.

She died of dropsy, in San Francisco, Cal., whither she had gone, Dec. 29th, 1886, on a visit to her sister, Mrs. Belle M. Sears, on the morning of May 16, 1887, aged 24 years, 8 months and 19 days. Though suffering for about three months the most agonizing pain almost constantly, she never complained; her patience and fortitude was often remarked upon by the physicians who attended her. She spoke of death with the greatest composure, though she made, as the physicians termed it "a brave fight for her life." Her mother was by her side constantly during the last five weeks of her life, and to her, and also to her sister, she spoke tenderly of all those whom she had known and loved, that she had not the privilege of seeing, to say "Farewell." She died in the full faith of the Gospel, and with a firm belief in all its principles. She passed away suddenly at last, without a struggle or a moan, and only once when letters arrived by the morning mail, and her sister called to her to look, and putting the letters in her hands said, "Look, Lulu, look! here are the letters you wanted!" she opened wide her beautiful, expressive eyes as though she knew and realized it all, and then closed them again forever.

Her remains were brought to this city, arriving here May 21st, accompanied by her mother and husband. The funeral services were held at 4 o'clock p.m. at the residence of her husband, John Q. Cannon, President Angus M. Cannon presiding. A few of her dear friends of the Tabernacle choir (to which she had belonged for years) under the direction of Prof. Beesley, and accompanied by Prof. Daynes at the organ, opened the services by singing,

"Unveil thy bosom, faithful tomb."

Prayer was offered by Bishop H. B. Clawson.
Choir sang,

"Rest on the hillside, rest."

Remarks were then made by Bishop O. F. Whitney and Prest. Cannon, and the Choir rendered the selection,

"Nearer, my God, to Thee."

The benediction was pronounced by her brother, Elder Junius F. Wells. The casket containing her mortal remains was literally embowered in flowers, many of them pure white, and all most artistically arranged. One very elegant cross and crown, all pure white, intermingled with green leaves, was presented by the Unity Club, of which she was a member. An unique monument, of flowers with the name "Louie" at the top in heliotrope in oval form was given by the the Careless Opera Company, and there was also an exquisite pillow of the softest and purest white flowers with "Louie" in scarlet geranium blossoms in the center. Large bouquets of snow balls gracefully tied with pure white ribbon and garlands and festoons of various kinds representing music and art were given by dear sisters and friends. Her brothers and brothers-in-law bore the coffin from the house and when the cortege arrived at the grave, the choir rendered again that exquisite hymn,

"Rest on the hillside rest."

The grave was dedicated and consecrated by Prest. Abram H. Cannon, in a most tender and touching prayer. Not until all was over and the grave was covered with the fresh earth did the mourning friends leave the place where rested one so dearly loved. Louie lies by the side of her sister Emmie, who died nine years before, and next her is Dessie, another of her sisters, who died Jan. 1886, since the aged father has been absent from his home.

"The loved and lost!" Why do we call them lost,
Because we miss them from our onward road?
God's unseen angel o'er our pathway crossed,

Looked on us all and loving them the most
Straightway relieved them from life's weary load.

"They are not lost, they are within the door
That shuts out loss, and every hurtful thing—
With angels bright and loved ones gone before,
In their Redeemer's presence evermore,
And God Himself their Lord and Judge and King.

* * * * *

'Ay! look upon this dreary, desert path,
The thorns and thistles whereso'er we turn;
What trials and what tears, what wrongs and wrath,
What struggles and what strife the journey hath!
They have escaped from these and lo! we mourn."

ITEMS FROM ENGLAND.

EDITOR WOMAN'S EXPONENT:

I thought you might like to hear a little about the manner in which the "Jubilee" of our Queen is being celebrated. Her Majesty, Queen Victoria, (as doubtless you are aware) was born May 24th, 1819 and at the death of her uncle, King William the fourth, she ascended the throne on June 21st in her eighteenth year. She married Albert, Duke of Saxe Coburg Gothe, on February 10th 1840 to whom she bore nine children, and after a happy married life she was left a widow in 1861 and since that time she has shown a preference for private life. As a mother she has been an example to her subjects and from children the Princes and Princesses have been taught to be useful, domesticated, and as polite to the lowest members of their mother's household as to the highest. It was said that the Princess Alice was ever proud that she had been taught how to make dresses and to sew, and when in her home in Darmstadt she used to make nearly all her children's dresses, she writes to her mother and thanks her for making her do what was useful though at the time it was distasteful. There is a lesson here worth every one's learning. Learning is never an encumbrance, we often need it when we have let golden opportunities pass. As a queen, our Sovereign has never been excelled, and to her credit be it said she has kept her court the most refined, pure, and cultivated, in the whole world. She is firm but just, and any vice or wrong in the Court circle, she sternly roots up and denies the offenders the privilege of being near her or attending her. The Queen by no means sanctions much that is done in aristocratic circles, and on account of her love of retirement, natural to her advanced years, she fails to see a great deal of the evil ways of society that only need her knowledge of them, for them to be eradicated. The Prince of Wales, the Heir to the throne, married in 1867 the Princess Alexandra of Denmark, a most amiable and gifted lady. By her goodness and beauty she has secured the love of all the people and reigns in their hearts second only to the Queen. She has brought her five children up wisely; the two sons are away; Prince Albert Victor is in Gibraltar, and is the eldest, consequently he may be king some day. Her three daughters remain with her but they are taught to be domesticated, although they are Princesses.

The Prince of Wales is a general favorite on account of his good nature. I am slightly digressing, but this much I have mentioned, as the Prince and his family are so closely associated with Her Majesty, and many of her duties she transfers to them to perform, that their names must necessarily appear often.

This makes the fiftieth year of the reign of Victoria, who is also Empress of India, and a prosperous and peaceful time it has been, considering the cruel reign of some of her predecessors. Very few have lived to celebrate their Jubilee and those who have, surely never had such preparations made to celebrate it with all due honor. No

one seems forgotten. The children, the poor, and every one seems to be studied. Money is being circulated. The poor are getting chances of employment and everything looks brighter than it has done for some time past. As near as I can remember the first public ceremony Her Majesty honored with her presence this Jubilee Year was the opening of the Edinburgh Exhibition, and since then hardly a week has gone by without some Exhibition, Show, Gardens or Public Place being opened or foundation stones laid either by Herself or her family in her name. The Grand National Memorial of the Jubilee is to be an Imperial Institute which is to be built from contributions from all parts of the United Kingdom, the Colonies and India and each large firm or private individual who wishes to give her Majesty a substantial proof of loyalty, are requested to give to this institute instead of giving presents to the Queen, who will lay the foundation stone according to present arrangements on July 4th when full state ceremony will be observed. Almost every day appeals are made to one's purse for some Jubilee festivity or other until it wearies one. In the streets, in the shops, everything is marked Jubilee. There are Jubilee dresses with the crown and V. R. stamped upon them, Jubilee bonnets, Jubilee sweets, Jubilee provisions, Jubilee drinks, Jubilee carriages and it is accepted as loyalty when the true motive is merely money making.

On the ninth of May the corporation of the city of London attended the Lord Mayor in state to Buckingham Palace to present an address of congratulation to Her Majesty upon the Jubilee, and to surrender again (as the custom has been for eight centuries) the Jeweled sword of pure gold, which was made in the Reign of King Rufus, and the same Mace that history tells us Oliver Cromwell banished from the table of the House of Commons, her Majesty then read her reply in a clear audible voice, and after kissing hands the ceremony was ended.

The following day the third Drawing Room was held and was the most numerously attended of any this season. The number of Debutantes numbering over five hundred. The greater portion of the Royal Family were present and heartily glad Her Majesty must have been when her hand was kissed by the last fair lady that afternoon. The dresses were most costly, but the flowers pleased me the most, they were triumphs of nature, and the florist's art.

Upon the same day the American Exhibition opened at Brompton, and when I have paid it a visit I will let you know my impressions of it. The Queen paid it a short visit and spoke kindly to the Indians who performed specially for Her Majesty under the direction of a colored lady who is called Buffalo Bill.

The next day Westminster Abbey received a visit from its illustrious Sovereign who went to inspect the preparations that are being made for the ceremony state service to be held in that beautiful old building on June 28th to celebrate the Jubilee. It was there fifty years ago she entered, a girl of 18, to be crowned, and she visited to attend service there now she is 68, in preference to St. Paul's Cathedral. No doubt her thoughts will float back to the time when she first became our Queen, and of the many scenes she has passed through since then; of the happy hours and the sorrowful of her happy married life, and her widowed one, and will doubtless thank God that He has so ruled and guided her that she has never yet lost the love of her people.

On the fourteenth the Peoples' Palace in East End of London was opened by the Queen who came up from Windsor for that purpose. Her route lay along the principal thoroughfares of London such as E. Road, Oxford St., Holborn, Cheapside, Oldgate, Whitechapel to Mile End, where the building was situated and was a dis-

tance of eight miles. The entire route was decorated with flags, Venetian Masts, Mottoes, Words of Welcome, and triumphal arches, every house displayed some token of respect at Holborn bars, which is the city boundary, and where stands the oldest houses in the Metropolis, that escaped the great fire of London, whose gabled roofs stood out in sharp contrast to the modern dwelling places around them. The Lord Mayor attended by sherriffs and a deputation from the corporation of the city met Her Majesty, and having presented to her the Sword and Mace preceded the procession (which was composed of open carriages) through the city to the city boundaries in Oldgate, and there drew aside for Her Majesty to pass through. On the return journey Her Majesty alighted and entered the Mansion House for the first time in her life as the guest of the Lord and Lady Mayoress, and after taking tea resumed her journey to Paddington and there took train for Windsor.

Her Majesty was heartily welcomed and looked very well. Her hair is quite white, and she has a very motherly appearance and is still very stout. The fatigue attending this ceremonial quite overcame Her Majesty who was consequently unable to hold the last Drawing Room of the Season but the Princess of Wales lovingly undertook it for her and it was well attended. All presentations to the Princess are equivalent to presentations to Her Majesty. The Queen is very fond of her palace in Scotland, Balmoral, and spends most time there on account of its being more secluded, and she can enjoy private life better there. It is a common sight to see her walking about almost unattended and she frequently visits the poor in their cottage homes and relieves their wants, and she is loved more and known better there than in any part of her dominions. Hence, she has gone there to spend her birthday which is on Tuesday the 24th of May, as well as to rest a little while. I will endeavor to write you a further account as the festivities proceed.

MARION.

ONE OF MISS MULOCK'S BOOKS.

"About Money and Other Things," but particularly About Money, whether it be devoted to the preservation of homely wits by home keeping youths or the gathering of the moss of enlightenment by rolling stones. Does Miss Mulock discourse with that strong vein of Common Sense of which she is a Professor in the University of Experience. At the risk of being considered unsentimental, unheroic, even unchristian, she has the courage to affirm that the right or wrong use of money is the utmost test of character, as well as the root of happiness or misery throughout our whole lives. And at the risk of exciting the wrath and contempt of the advocates of the higher education of women, she declares that it is not necessary for every woman to be an accomplished musician, an art student, a thoroughly educated Girton Girl; but that it is necessary that she should be a woman of business. From the day when her baby fingers begin to handle pence and shillings and dollars and cents, and her infant mind is roused to laudable ambition by the possession of a fixed sum per week, no matter how small, she should be taught the true value and wise expenditure of money; how to keep accounts and how to ballance them; to avoid incurring the smallest debt; to observe the just proportion of having and spending; and, above all, to take to heart the exceeding wise doctrine of the most foolish of men, that with the living within one's income comes happiness, and that the living beyond it, to the extent of a single sixpence, brings misery and woe. Miss Mulock is quite right in saying that he who is careless about money is careful about nothing, and in everything untrustworthy; and

that it is the prudent man, whom he despises, to whom at last he comes when his rashness and thoughtlessness and criminal liberality and generosity have left him no oil with which to fill his empty lamp. The improvident half of the world, whom the plodding other half supports, may read with profit—to both halves—what the author of *John Halifax* has to say About Money—and Other Things.

Upon the subject of Genius, her common-sense which has naturally but little sympathy with the unwholesome and uncomfortable aberrations of genius, is peculiarly strong; and almost for the first time in print the characters of the last most emphatic genius of the Victorian Age, and of his almost equally gifted wife, are discussed in the light of common-sense. Disappointed and neglected, she did her wifely duty in a literal way, but she seasoned it with incessant complaints, and the cruel use of sarcasm. He lived a life externally unimpeachable but full within with rancor, and malice, and cruel selfishness toward her. And for the first time all their unfortunate troubles, of which the world has heard too much, are ascribed, not to his genius, but to his bad qualities and to her morbid sensitiveness; either of which might have been the cause of equal incompatibility in any of the "idiots" and "dolls" and "brainless asses" his indigestion showed him in the world at large. In the avalanche of talk of late upon genius, its rights and its immunities, its errors and their excuses, its vagaries and their results, Miss Mulock's honest opinions, so contrary to the opinion generally expressed, are very refreshing.

From her chair of Common-Sense the Professor confesses to have lived for sixty years, and to have written and taught for forty. To the two generations who have listened to her wisdom and profited by her teaching this present lecture, which she delivers as a Christmas remembrance, will certainly bring what she hopes for it—a laugh, which is good; a tear, which is sometimes better; and a serious thought or two, which is best of all.—*Harper's Magazine.*

R. S., Y. L. M. I. A. & P. A. REPORTS.

SAN LUIS STAKE.

The conference of the Relief Society of this Stake was held in the Manassa meeting house, March 20th, 1887, Mrs. Martha E. Smith presiding. Present on the stand were Mrs. Margaret Haskell, of San Juan, and Mrs. Mary A. Boice, of Oxford, Idaho, Prest. John Morgan, the President of the Stake, and other leading brethren and sisters.

After the usual opening exercises of singing and prayer, minutes of previous conference were read and approved. Opening remarks by Sister M. A. Boice: "I esteem it a great privilege to bear my testimony to the truth of this work. We should put our trust in God, and honor the holy Priesthood." Said her mother had a glimpse of the Gospel; long before it was revealed to Joseph Smith, and she had been waiting for it; when it came to her she was ready to receive it.

Sister Margaret Haskell: "I am pleased to see you, my brethren and sisters. There is a good influence here. I can say with truth that this is the kingdom of God, and I hope that the sisters may have the spirit of their calling to rest upon them, that they may learn and teach the principles of the Gospel to each other and to their children, that it may have an impression upon their hearts."

Mrs. H. Christenson, Prest. of the Manassa R. S. Mrs. A. M. Rasmussen, Prest. of Ephraim, and Coun. Maria Showcroft of Richfield R. S., each spoke a short time, bearing testimonies to the truth, of the good being done, and the improvement being made in their respective wards.

Prest. Dalton said he was pleased to see so much interest manifested on this occasion. "There is a power in the Relief Society; it strengthens us in spiritual affairs, and helps the bishop in many ways; but our greatest duty is to mold and fashion the minds of the young. The success of all great men in life is due, in a great measure, to the teaching of their mothers. The Gospel has brought together the best men and women in the world—women with strong minds, who have given to their sons the strength of character that they bear."

Meeting adjourned until 2 p.m. by singing, "Glorious things are sung of Zion." Prayer by Bishop Dalton.

Afternoon session: After singing, prayer was offered by Coun. W. Christenson. Continued by singing, "Spirit of faith, come down."

The reports of the different Primary Associations were then given by their respective presidents or counselors:

Coun. S. T. Boice reported the Manassa P. A.; Prest. Annettie Christenson, the Ephraim Primary, and Prest. Christianna Mortison the Richfield Primary, all of which were in a good condition, and a lively interest being taken by the children.

The names of the presiding sisters of the Stake, and also of the different ward societies and Primary Associations were presented by the secretary and unanimously sustained by the conference.

Prest. John Morgan said, "I have enjoyed this conference very much. I am pleased to see these organizations growing in our midst, for they will result in much good. We should look upon our children as an heritage from the Lord; they are the most priceless boon that God can give us. We should keep them at home among the Latter-day Saints. Purity and innocence are brighter apparel than all the fine clothes that they can earn by working out, where they are exposed to all kinds of influences. God will hold us accountable for our children. The presiding sisters should teach the Gospel in its plainness." Spoke upon the necessity of the sisters learning the art of good cooking, that our bread should be light and wholesome, that we might be healthy.

Prest. Martha E. Smith said, "I have been well pleased with the conference." Extended a hearty welcome to the sisters who had lately arrived from the Southern States. Said her health had been poor for some time, and she had not been able to visit the sisters as much as she would liked to have done. Asked the Lord to bless us all.

Conference adjourned for three months. Choir sang, "Hope of Israel." Benediction by Prest. S. S. Smith.

S. T. B. Sec.

BEAR LAKE STAKE.

Minutes of the Relief Society annual conference on the east side of Bear River, held at Montpelier, March 6th, 1887, Prest. Julia P. Lindsay presiding. Singing. Prayer by Bishop William Rich. Continued by singing. Minutes of previous conference read and approved.

In a few opening remarks Prest. J. P. Lindsay expressed her thankfulness for having the privilege of being present on such an occasion. She desired to hear the reports of the different branches of the Relief Society on the east side of Bear River.

The several branches of the R. S. were represented by their respective presidents. Sister L. M. Hart spoke of the tribulations which are coming upon the Latter day Saints. Said, "It is the same Spirit which actuated the mobs in Nauvoo and other places, but all will be well in the end. We will receive our reward if we are faithful." She spoke on many other interesting subjects.

Sister E. Collins bore a powerful testimony to the truth of this work in which we are engaged. She made some good remarks to encourage us to keep God's commandments.

Sister Annie Laker, Stake President of the Primary Association, encouraged the sisters to improve the time, and not put off till to-morrow what could be done to-day. Said we should live nearer to God every day, so that we might feel that we are helping to roll on God's great work.

Sister E. M. Pugmire said, "We have had a great many good instructions. It is the practical part that will do us good, not what we hear." She gave some good instructions to the secretaries in regard to making out reports.

Sister E. F. Budge bore her testimony to the truth of this work in which we are engaged.

Sister Sarah Holmes said she did not feel as though she could add one word to what had been said. She bore testimony to the truth of the same, and exhorted the sisters to pray for those who are in prison and in exile.

Bishop William Rich spoke on the duties of mothers to their children. Said, "We all have an influence either for good or evil; we will be held accountable for the way we use our influence."

Prest. Julia P. Lindsay knew the remarks had been dictated by the Spirit of the Lord. Said "The remarks have all been good and timely and calculated to do us good."

Meeting was adjourned until 2 p.m. by singing, "Sweet hour of prayer." Benediction by Elder D. Osborne

Afternoon session: Meeting opened by singing, "With all my powers of heart and tongue." Prayer was offered by Bishop A. Wright. Singing, "Praise ye the Lord." The sacrament was administered, during which the choir sang a sacramental hymn.

Sister Lindsay occupied the time in the afternoon, giving good instructions on different subjects. She said anyone could not instruct the children of God without the Spirit of God. "A Latter-day Saint cannot stand still in this Church; they will either go backward or forward." She spoke of the dividing line which is now taking place. "No one can stand firm to this Church without a testimony to the truth of the same. God has called us out from Babylon, that we might not be partakers of her sins and of her plagues; neither should we partake of her ways and her fashions. We should make our own fashions, and not follow the fashions of the world." Spoke of the laws which have been enacted against this people, and of the tribulations which are coming upon this people, "but God will come from His hiding place, in His own due time, and deliver them from bondage."

Bro. D. Osborne endorsed the remarks of Sister Lindsay; knew they had been dictated by the Spirit of the Lord.

Meeting was adjourned by singing, "Let Zion in her beauty rise." Benediction by Bro. James Collins.

JANE OSBORNE, Sec.

CACHE STAKE.

The Conference of the Y. L. M. I. A. of Cache Stake convened in the Logan Tabernacle, at 10:30 a.m., Saturday, May 7th, 1887, Prest. Carrie M. C. Smith presiding. Meeting opened with singing, "Hearts and Homes." Prayer was offered by Sister E. Smith. Singing, "God is Love."

President Smith stated that she desired those giving reports to state the successes or failures with which they had met in carrying out the programme assigned.

Verbal reports of all the associations in the county were given. According to the reports the associations were in a prosperous condition.

Prest. Smith expressed her gratification with the reports, and laid out a programme of work which she desired all the associations to do within the next two months. Exhorted the young ladies to seek for a knowledge of the truth, that they might know for themselves whether any doctrine be of God, or of the opposite power.

Sister Margaret Young said, "We have heard some good instructions this morning, and we should impress it on our minds, that our knowledge may be increased. The uppermost thought in our minds should be the principles of the Gospel, and dress and such matters secondary; certainly we should be clean in person and home, for cleanliness is next to Godliness."

Prest. Smith then read the names of the young ladies who had prepared the greatest number of references on the subjects assigned. Sarah E. Welchman of Newton, having prepared 381 on Repentance and 163 on What the Lord calls His Church, had been appointed to give these exercises in the afternoon.

Singing, "Truth is Mighty." Meeting adjourned until 2 p.m. Benediction by Sister Jane E. Molen.

At 2 p.m. meeting opened with singing, "How firm a foundation." Prayer by Sister R. Eames. Singing. The minutes of the previous conference were accepted as read, after which Coun. Ida F. Langton read the letter from Sister E. S. Taylor, Territorial President of the Y. L. M. I. A., stating why she was not with us, and sending the following expressions to the conference:

"Please extend my regrets to Sister Smith and the young ladies assembled, and may the Spirit of God be with you, and everything which is done be for the best good of the associations and for the advancement of the work in which we are engaged. Sister E. R. Snow requested me to convey to the congregation assembled her blessing, and say that she feels perfectly satisfied with the circumstances which surround the Saints, and she knows that the outcome will be glorious."

The programme was rendered as follows: A member of Logan, 3rd Ward, read an essay on "Household Economy; an essay on "What are a few things that contribute to make useful members of society?" was read by a member of Newton; a song by two members of Hyrum 2nd Ward; references from Doctrine and Covenants on "What the Lord calls His Church," were given by Sarah E. Welchman; two members of the Smithfield Association sang a song; an essay on "Free Agency of Man," was read by a member of Richmond; Sarah E. Welchman then read the references from the Bible on "Repentance." This completed the programme for the afternoon.

Sister Jane E. Molen, President of the Primary Associations of this Stake, made some remarks; gave some good instructions to the young ladies, and complimented them on their progress.

Sister Freeze, President of the Y. L. M. I. A. of Salt Lake Stake, said she was pleased and interested with the exercises. "If we gain a glory we must work and earn it. We must act for ourselves and not depend on others." The remarks of Sister Molen reminded her of some remarks she heard President Joseph F. Smith make on one occasion to the young ladies, which were to the effect that he (and he believed that other men would do the same) would do more for his sweetheart, his mother or his wife than for any other person, showing what influence the young ladies had over the opposite sex. Advised the young girls not to marry those who were not upright and seeking to live up to the principles of the Gospel, for the Lord had designed that the man should be the leader, and therefore we should seek those whom we can look up to for counsel. Entreated

the girls to attend their meetings and seek to do right, that they might stand faithful. Advised them to fast often, for this was a key that would open the heavens unto them. She took it for granted that all kept the word of wisdom, for by so doing they would find wisdom and great treasures of knowledge, even hidden treasures.

Prest. Smith said she was pleased with the manner in which the exercises had been rendered, and with the remarks of the sisters. She felt like Sister Molen, that the young ladies were getting ahead of the older ones, and she felt to rejoice over it. Advised all to work for the good of each other, that we might thereby build up the kingdom of God. "Let us love each other. Let us seek to edify and glorify each other. Think not that any are too young to do good. The Spirit of the Lord can work through a young person as well as through an older one, if each lives a worthy life." Spoke of our being deprived of the right to vote, and thought it a gross injustice. Desired the young ladies in any of their meetings, where they quote from another, to give the author due credit:

Singing; "Come, thou glorious day of promise." Meeting adjourned until 7:30 p.m. Benediction by Sister Adeline Barber.

Evening session of conference: Meeting opened with singing, "The Spirit's Cry." Prayer by Bishop Wm. Hyde. Singing. The Territory and Stake officers of the Y. L. M. I. A. were sustained, a slight change being made in the latter. Circumstances necessitating the absence of the First Counselor, Sister Zina Y. Williams, at present, Sister Retta Ormsby was sustained as acting counselor.

By request the exercise on the "Free Agency of Man," which was given in the afternoon, was again read; an essay on "What is Character in an Individual?" was read by a member of Hyde Park.

Sister Sarah Thatcher, President of Logan 2nd Ward Y. L. M. I. A., said, "The Scriptures tell us, 'Ask, and ye shall receive,'" and she asked an interest in the faith and prayers of those present, for she felt very weak, but felt like standing by her motto, which was, "Do your best, and by so doing you will in time do better." Desired that we all strive to prove faithful to the end, "for the race is not to the swift, but to those who endure to the end."

A song was rendered by a member of Logan 2nd Ward; Correspondence by two members of Logan 1st Ward was then read, after which a sketch of the life of the Empress Josephine was given by a member of Smithfield; a member of Logan 6th Ward sang a song.

Sister Retta Ormsby said by request of Sister Smith she arose to express her willingness to accept the position to which she had been called. Said if she could have the faith and prayers of all she was willing to accept it.

Sister Freeze said her heart was touched with pity by the cruel fate of the Empress Josephine, and thought what a blessing it would have been if she had lived in the Gospel dispensation, when her husband could have taken another wife without their separation. Said although we as sisters had been disfranchised we yet enjoy the right to speak, and could advise others in regard to plural marriage, for we are not bound by the oath like our brethren.

Prest. Smith advised the young ladies not to marry those who were unwilling that they should spend at least a portion of their time for their own improvement, and in benefitting others. She expressed her gratitude to those who had assisted in making the conference so enjoyable, especially to Sister Hendrickson for the able manner in which she had conducted the singing and the practices to learn the songs.

Singing. Benediction by Bro. W. H. Appley.

ARMENIA PARRY Cor. Sec.

BARGAIN IN MUSIC.

This Favorite Album of Songs and Ballads, containing thirty-two pieces of choice and popular music, full sheet music size, with complete words and music and piano accompaniment is finely printed upon heavy paper, with a very attractive cover. The following are the titles of the songs and ballads contained in the Favorite Album:—As I'd Nothing Else to Do; The Dear Old Songs of Home; Mother, Watch the Little feet; Oh, You Pretty Blue-eyed Witch; Blue Eyes; Katy's Letter; The Passing Bell; I Saw Esau Kissing Kate; Won't You Tell Me Why, Robin; The Old Garden Gate; Down below the Waving Lindens; Faded Leaves; All Among the Summer Roses; Touch the Harp Gently, my Pretty Louise; I Really Don't Think I Shall Marry; Dreaming of Home; The old Cottage Clock; Across the Sea; A Year Ago; Bachelor's Hall; Ruth and I; Good Night; One Happy Year Ago; Jennie in the Orchard; The Old Barn Gate; Jack's Farewell; Polly; Whisper in the Twilight. This is a very fine collection of real vocal gems, and gotten up in very handsome style. Published in the usual way and bought at a music store, these 32 pieces would cost you \$11.20. We bought a job lot of this music at a *great sacrifice*, and as the holidays are past, we desire to close out our stock *at once*. Will send you the entire collection, well wrapped and postpaid, for only 40 cts. *Send immediately*.

Address, The Empire News Co., Syracuse, N. Y.

NOTES AND NEWS.

Mrs. Polk, widow of President Polk, keeps her health and memory at the age of four score and more.

The aldermen of Brooklyn have appointed fifteen women as police matrons, with salaries of \$600 each.

The entertainment of Queen Kapiolani cost Boston about \$18,000. A large part of this was for junketing.

Maggie Mitchell often cooks the dinner at her Long Branch house, and lets the servants stand by and look at her.

Miss Marietta Holley (Josiah Allen's Wife) received \$11,000 for the manuscript of her new book, "Somantha at Saratoga."

Miss Ada Leigh, who successfully founded a home for American girls in Paris, is soliciting to establish a similar home for young men.

The grave of Wendell Phillips was covered with flowers on Memorial Day. Colored men and Irishmen uniting in this tender remembrance.

Thirty-three women voted at the Belmont (Mass.) town-meeting. Twenty-two women attended the caucus, which was the largest and most orderly ever held in Belmont.

Mrs. Elizabeth Cady Stanton, in a recent visit to Paris, met some of the most distinguished suffragists of France at a reception given at the residence of her son, Theodore Stanton.

Columbia College, on its centennial day, conferred honorary degrees upon three women—Amelia B. Edwards and Alice E. Freeman, as doctors of letters, and Maria Mitchell as doctor of laws.

A returned missionary from India says that during ten years she never saw a Hindu child receive a caress from its mother. Girl babies

are looked upon as a disgrace, and are often left to die or murdered outright.

Of the three daughters whom Longfellow immortalized in that beautiful poem, "The Twilight Hour," Alice alone remains unmarried. She lives in the old "Craigie house" at Cambridge with her bachelor uncle, Rev. Samuel Longfellow.

Patents have been granted to women during the week ending May 24th, 1887, as follows:

Emma H. Ere, Lockport, Texas, Artificial fruit, foliage, and flowers.

Marion H. Kerner, New York, N. Y., Combined eraser, polisher, and stamp.

Harriet B. Moris, Burlingame, Kansas, Ironing-board.

ANOTHER ART CRAZE.

The latest art work among ladies is known as the "French Craze" for decorating china, glassware, etc. It is something *entirely new*, and is both profitable and fascinating. It is very popular in New York, Boston and other Eastern cities. To ladies desiring to learn the Art, we will send an elegant china placque (18 inches,) handsomely decorated, for a model, together with a box of material, 100 colored designs assorted in flowers, animals, soldiers, landscapes, etc., complete, with full instructions, upon receipt of only \$1.00. The placque alone is worth more than the amount charged. To every lady ordering this outfit who encloses the address of five other ladies interested in art matters, to whom we can mail our new catalogue of Art Goods, we will enclose extra and without charge, a beautiful 30 inch, gold-tinted placque.

Address, The Empire News Co., Syracuse, N. Y.

HOUSEHOLD HINTS.

A delicious blanc-mange is made by stirring two heaping tablespoonfuls of oatmeal into a little cold water, then stir with a quart of boiling milk, flavor and pour into molds to cool; cream or jelly may be eaten with it.

A joint of meat may be kept many days by wrapping it loosely in a fine cloth wrung out of vinegar and hanging it in a draft of air. If the weather is very warm the cloth should be moistened twice or even thrice a day.

To Stew Fish.—Rub with salt and pepper and place in pan, adding one pint of water to each five pounds of fish. When about half done season with salt and pepper, one teacup of flour, a half-pound butter, parsley and thyme. The seasoning, if convenient, can be stirred into a pint of oysters, or, in place of oysters, six hard-boiled eggs, sliced, may be used. Serve with the gravy in the dish.

TRIBUTE OF RESPECT.

In behalf of the Y. L. M. I. A. of the Fourth Ward, Salt Lake City, to the memory of Eliza Alice Worthen, who was born Feb. 12th, 1863, died May 14th, 1887, and was the daughter of John and Mary E. Worthen.

She was an active member of our Association, a beloved teacher in the Sunday School, a pleasant and agreeable acquaintance, a true and affectionate daughter, and well respected by her associates and friends. We deeply regret the loss of her presence, but desire to acknowledge the hand of the Lord in this as in all other things, and we earnestly hope and pray that the spirit of consolation may be abundantly given to her bereaved friends, that their sorrow may be lightened by the hope of a happy reunion with their loved ones in the life to come.

Sister Eliza's gone and left us,
Her great loss we deeply feel,
But our God has not bereft us,
He can all our sorrows heal.

She has been a faithful daughter,
And a noble Saint indeed;
All her friends will sure remember,
Some kind act that she's revealed.

Oh! her parents, how they miss her,
That dear girl they loved so well;
They her kindness will remember
While upon the earth they dwell.

She has set a good example,
One that's worthy of the just;
Being faithful to her duties,
And in God she put her trust.

CECILIA KIRK.

OBITUARIES.

EDITOR EXPONENT:

I send for publication an obituary on the death of Sister Mary Baugh Haslem, who died May 1st, 1887, aged sixty-two years. She was born in Shropshire, England; came to St. Louis, America, and was married April 10th, 1843; was baptized in 1848, and came to Utah in 1851 with her husband, settling in Iron County, helping to build up the interests of the Church, always prominently lending a helping hand to the sick and distressed in unison with her husband. She was an acquisition to any place, and a blessing to any county. She was an exemplary wife and mother, an able and efficient teacher in the ward Relief Society, but her labors on earth are finished. The Relief Society officers and members, forming a cortege with her sorrowing family, followed the casket containing the body to the meeting house on foot, and afterward in vehicles to the grave. The Elders spoke of her pure life and many virtues, consoling the mourning family with the hope of our reunion in the world to come. Nothing will be forgotten of Sister Haslem's good deeds, but the perfume from her loving actions will cling to her memory to the end of time.

"She is not dead, yet death has done its work;
A kindly porter, set the gates ajar,
And he stepped forth, leaving the tenement
A breathless corse, that slumbers in the tomb;
'Twas worn and weary and it needed rest.
No faith, nor prayers, nor the heart's yearnings,
The loving and beloved, could longer bind
That mighty spirit in an earthly form."

J A E LEATHAM.

Wellsville, June 2nd, 1887.

Being requested by the bereaved husband and adopted daughter of the deceased, and by the Relief Society of this ward, I send for publication a tribute of respect to the memory of our beloved President, Sister Ellen B. M. Whiton, who died April 25th, 1887, at the age of seventy-two years. She was baptized in the year 1852; emigrated in 1853 from her home in Lancashire, England, to these valleys of the mountains, where her husband, Henry Moran, was killed by the Indians in 1856. She subsequently married her present husband, Israel Whiton. On the 4th of July, 1868, she was called to the office of Treasurer for the Relief Society of this ward; in 1873 she was appointed President, which office she held at the time of her death.

Sister Whiton was an earnest, energetic worker in all things connected with this place; ever ready with her counsel or her means to attend the bedside of the sick and the couches of the dead, to see them laid away in the proper ceremony of the grave. She died as she had lived, with the love and esteem of all who knew her. The Relief Society officers, teachers and members followed the casket containing all that was mortal of our beloved sister to the meeting house, which was packed, everyone showing respect to the remains of the honored dead. The Elders of the ward paid tribute to her many good deeds and noble character, and as if God delighted to honor, Apostle John H. Smith, happening in our city, came with consoling words and beautiful ideas, showing the benefits and uses of death, being the arch over the dark river connecting and amalgamating the living and the dead, taking away our selfishness for the things of this life alone, turning our hearts to those who have finished this life and gone out to join their friends in the world beyond the grave.

"Peace to her ashes! Her loved memory
Needs not of mortal praise. Her works abide;
And she, with all whose lives are fashioned by
The unadulterated Gospel mold,
Will live eternally where Christ shall reign."

JANE S. LEATHAM.

Wellsville, May 27, 1887.

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WOMAN'S EXPONENT.

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VOL. 16.

SALT LAKE CITY, UTAH, JUNE 15, 1887.

No. 2.

A DAY IN THE WOODS.

Sunshine! bright, welcome sight,
Driving care away;
Perfume rare fills the air
On this balmy day.
Birdies sing, echoes ring,
Rippling waters play:
With children four we leave the door,
And to the woods we stray.
Merry shout, ringing out,
In the forest shade;
Blossoms rare, gathered there,
And bright garlands made.
Hours gay, pass away,
Then the lunch we spread,
Under trees, with spreading leaves,
Branching overhead.
Luncheon relished, all are nourished,
Lively jest goes round;
Merry laughter follows after,
Makes the woods resound,
● Shady bowers, restful hours,
Fill our hearts with love!
In heartfelt praise, our voices raise
To One who dwells above.
Zephyrs sighing, day is dying,
Footsteps homeward roam.
In this way we passed a day
Near our mountain home.

MAY L. MARLER.

Soda Springs, April 27, 1886.

LIFE'S SCHOOL.

I sat in the school of sorrow,
The Master was teaching there,
And my eyes were dim with weeping,
And my heart was full of care,
Instead of looking upward
And seeing His face divine,
So full of the tenderest pity
For weary hearts like mine.
I only thought of the burden,
The cross that before me lay,
So hard and heavy to carry
That it darkened the light of day.
So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me
As the weary hours rolled on.
At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.
He turned to the cross before me,
I thought I heard Him say,
"My child, thou must bear thy burden,
And learn thy task to-day."
I may not tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And give thee this cup of woe."
So I stooped to that heavy sorrow,
One look at that face divine
Had given me power to trust Him,
And say, "Thy will, not mine."
And then I learned my lesson,
Taught by the Master alone!
He only knows the tears I shed,
For He has shed His own.
But from them comes a brightness
Straight from the home above,
Where the school life will be ended,
And the cross will show the love.—*Selected.*

DESERET UNIVERSITY.

ADDRESS OF CHANCELLOR O. F. WHITNEY.

Mr. President, Professors and Fellow-Students:—

For we are all students—if not in this University, in the University of life, the school of human experience.

I am not vain enough to suppose, in addressing you for a short time on this interesting occasion, that I shall say anything new and startling. To be original, in the sense of creating something new, in an age like ours, and in a world where history has so often repeated itself as to make each generation almost a plagiarism of its predecessors, is to be more than "one man picked out of ten thousand," it is to be an anomaly and a marvel in the eyes of mankind.

An editor once advised his readers to carry with them a pencil and tablets, and be ready to jot down any new idea that came into their minds. Another editor observed sarcastically, that some of them might carry the pencil a thousand years, and not wear off the original point.

All that ordinary mortals can hope, at this late day, I presume, is to pluck the fruit from trees of others' planting, and by the various methods of cookery known to this generation—if I may use the figure—strive to make our offering as acceptable as possible.

There is an originality, however, which I believe it is the privilege of all men to exercise; and not only their privilege, but their bounden duty. It is to be original in the sense of being independent, honest, conscientious, in all that we say and do; in other words, to be original in the sense of being true to ourselves.

Says Shakespeare:

To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

One of the greatest needs of humanity, in all ages, is men and women of originality; of truthfulness, sincerity, genuine motives and independence of character; men and women who think for themselves, and dare to act according to their thinking. As the present age is no exception, and I am speaking to some of the men and women of the present and the future, it will not be out of place for me to continue on the subject I have begun.

At first thought, it may seem a simple matter, a very easy task, to be true to one's self; that is, to be one's self, and not another; to defend and serve self, when necessary; and to deny self, when wisdom and duty dictate; to listen to and obey the "still small voice" of conscience, the voice of God in the human heart, no matter how self-interest with silver tongue may plead, or how darkly dangers may threaten; to stand as a light-house on the storm-beaten coast, unmoved by wind or wave, sending the light of a heroic example over the tempestuous waters, as a beacon of hope and of warning to others.

Let those who will, think it simple and easy. Simple it may be—for simplest things are, as a rule, the greatest—but to put such things in practice has required, in all ages, the Herculean efforts and lion-like courage of earth's giant souls.

Says Emerson: "It is easy, in the world, to

live after the world's opinion; it is easy, in solitude, to live after our own; but the great man is he, who, in the midst of the crowd, keeps, with perfect sweetness, the independence of his character."

Independence of character does not consist in a disposition to quarrel and contend on every point at issue between us and our neighbors. "Noise and fury" no more signify independence, than the smoke and thunder of battle tell the nature of the cause for which the armies are contending. Silence and rest may be quite as independent, and are often far more dignified, than speech and action.

The great man, the man of independence, thinks, speaks and acts for himself. He will never be found doing a thing, or saying a thing, simply because it is popular. He will dare to be himself, though the whole world oppose him. He neither coincides in order to win favor, nor opposes for opposition's sake. He will side with the many, or with the few, according as his conscience dictates. He is broad and liberal in his views, and tolerant of the views of others. He will dare to defend the weak against the strong, and will never be found trampling on the defenseless. No man is great, no man is brave, no man is free, who feels or acts otherwise.

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right, with two or three."

Conscience makes cowards of all who fear to follow her; and bigotry, intolerance—that worst of tyrants—binds its votaries, far more than its victims, in chains of veriest slavery.

But let us consider the subject in some of its lighter phases.

It is always a sign of weakness, in real life, to be an imitator; to be a mirror, as it were, of other men's manners, or the echo of other men's words and ideas. Such things belong to childhood or to the mimic stage. God intended man to be original, to act his own part in life's drama, to speak his own lines, and no one else's.

Even the actor, whose profession is to imitate, to "hold the mirror up to nature" and the perfection of whose art is "the highest imitation of nature," even he must be original, or he will never achieve greatness. There is an imitation which even imitators must avoid—(except it be in burlesque,—and that is the imitation of each other's style of acting. Variety is necessary. One Edwin Booth is enough. One Sara Bernhardt is sufficient. We do not care to see them duplicated in every supernumerary around them.

The same holds good in literature. Turning down the collar and drinking wine out of a skull goblet do not make a Lord Byron, by any means. It may make a laugh, but it will be at the expense of the simpleton who causes it. "The poet is born, not made," and every poet sent into the world must sing his own song, and not another's, or the world will be little better for his singing.

Affectation of any kind is disgusting. It is falsehood; it is theft; it is sinning against nature. The young man, American-born, who goes to England a Yankee, and comes back a Cockney, exchanging his native nasal twang

bad as it is, for something insufferably worse—a cultivated cold in the head; borrowing from over the sea a foreign accent and mannerism, simply because “its English you know,” may be the beau ideal of what is termed a “dude,” but that is about the severest thing I would care to say of him.

No more admirable—with all due regard for gallantry—is the young lady who visits New York, London or Paris, and comes back gazing with eye-glasses and amazement at every object familiar to her since childhood, and asks all sorts of questions, that would puzzle the invention of a hack-driver to answer, about Salt Lake, Ogden or Provo—her birthplace.

Be original. be genuine, despise affectation. No man can be that which he is not. Sooner or later he will be known for what he is, and souls, like water, will seek and find their level. Disgrace and failure await those who stand in false positions, and who try—oh how vainly!—to be any one but themselves.

The lapdog in the fable delighted his master by leaping upon him and stroking him with his paws. But the poor donkey who tried to play the lapdog, nearly killed his master, and was soundly thrashed for his folly.

Young man or young woman just commencing life! Be true to yourself; act your own character; live the life for which you were intended, and you will succeed and be honored, as surely as God intended you should. But if you strive to be another than yourself, or to fill a place for which you were never designed, you will fall, as would fall the exotic before an Arctic blast, or melt like the iceberg in the tropics.

SIMILARITY BETWEEN OUR POSITION AND THAT OF THE EARLY SAINTS.

The threats and boasting which we have heard from the would-be demolishers of Zion's bulwarks, and the vain attempts that they have made to bring about this end, has often reminded me of a story told of a certain rich man who built a high and powerful wall for the protection of his estate, which was as thick as it was high, and cemented together so that it was impenetrable, defying all the attacks that were made upon him, which invariably ended in the chagrin and discomforture of his foes. After trying many times without success they bethought themselves that the wall might be turned over could they find men enough to unite in this plan. They sent far and near and gathered up a mighty host, and the feat was accomplished, but lo, and behold their dismay when finding the wall still standing as high and strong as before, shutting them away from the coveted treasures which they had sought so hard and so long to obtain. The would-be destroyers of the latter day Israel might as well undertake the task of removing these mountains, or stopping the mouth of the volcano which has lately opened in the Sierra Madre, pouring forth its boiling water and vast waves of lava, and boulders weighing tons, hurling down from the crater, filling up the cañons, and destroying all vegetation in the valleys in that vicinity, as to try to impede the growth of this mighty work, or the filling up of these valleys by the emigration from the various nations on this earth, and from the world of spirits which God has declared should be, and has set His hand to accomplish.

We do not claim that the wisdom, knowledge, or power of man has held together the people called “Mormons,” as the world are lead to believe, but that of the Great Master, who has founded it upon the Rock of Ages. For the profit of those who are inclined to doubt this, and its being what it represents, *the Zion* that was to be “established in the tops of the mountains,” preparatory to the second and glorious

advent of the King of kings. I submit the following from the history of the primitive Christians during the three first centuries: The Jews “employed the most rigorous punishment to compel them to blaspheme and renounce Jesus Christ. They cursed them three times a day in their synagogues, and their rabbies would not suffer them to converse with Christians on any occasion. Nor were they contented to hate and detest them, but they dispatched emissaries all over the world to defame them. They accused them, among other things, of worshipping the sun and the head of an ass; they reproached them with idleness and being a useless set of people. They charged them with treason, and endeavoring to erect a new monarchy against that of the Romans. They affirmed that, in celebrating their mysteries, they used to kill a child and eat its flesh. They accused them of the most shocking incests, and of intemperance in their feasts of charity. But the lives and behavior of the first Christians were sufficient to refute all that was said against them, and evidently demonstrated that these accusations were mere calumny, and the effect of inveterate malice.”

When they were interrogated in order to learn “whether they were really Christians,” they were threatened “with death if they did not renounce this religion.” And because they “persisted in their confession” they were lead to punishment by order of the governor of Pontus and Bythia,” though they declared that “their whole crime, if they were guilty, consisted in this: That on certain days they assembled “before the sun rise to sing alternately the praises of Christ, as of God, and to oblige themselves by the performance of their religious rites, not to be guilty of theft, or adultery; to observe inviolably their word, and to be true to their trust.” The governor to inform himself still farther of this matter, put “to the torture two of their women servants.” whom they called “deaconesses;” “But,” he says, “I could learn nothing more from them than that the superstition of this people is as ridiculous as their attachment to it is astonishing.” “The purity of the Christian morality,” which was “directly opposite to the corruption of the Pagans, was one of the most powerful motives of the public aversion” that was felt towards them, and the prejudice was so strong against them because of the calumnies that were unjustly spread about by their enemies, that the Pagans condemned them without inquiring into their doctrine, or permitting them to defend themselves.” * * * “But, notwithstanding the violent opposition made to the establishment of the Christian religion, it gained ground daily, and very soon made surprising progress in the Roman empire. In the third century there were Christians in the camp, in the senate and in the palace; in short, everywhere but in the temples and theatres; they filled the towns, the country and the islands. Men and women of all ages and conditions, and even those of the first dignities embraced the faith; insomuch that the Pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that, as Tertullian expresses it, “were they to have retired into another country, they would have left the Romans only a frightful solitude.”

What the Latter-day Saints have received from the hands of professed Christians for over half a century is so similar to what was inflicted upon them in those days, that one would suppose that no intelligent believer in the Scriptures could help setting them down as the only true followers of Christ. The other sects have no warfare with man or devil. He has no fear from those who deny the spirit of prophecy and revelation, etc., and unite in persecuting those who listen to the testimony of the Holy Ghost, and accept God's word, who declared that

“*miraculous signs shall follow them that believe.*” No principle or organization in this Church ever originated in the brain of Joseph Smith, or Brigham Young, but were revealed from on high, and put in practice by a free, God-loving and God-fearing people, who sought and obtained a testimony for themselves from the highest source. And this is the secret of their willingness to walk together in a newness of life, and their anxiety to gather to the fountain head, that they may feast more fully upon the word of God, being no longer satisfied with the chaff, and this is why so many, many thousands of the various nations are flocking yearly to these valleys. This is what enables the humble Saint to endure so calmly and patiently the scoffs of the world, and to be “beaten with many stripes,” and even to lay down their lives like the ancient followers of our beloved Savior.

In the beginning, this Church was made up of the descendants of men and women who were accustomed to defending themselves against unlawful encroachments whenever or wherever their rights were infringed upon, and to resent the same; but the Gospel of Christ enables them to subdue that feeling to a great extent, and to endure many wrongs rather than to do wrong.

As unlikely as it may seem to those not conversant with the history of those early times, some of the very principles which the Saints were ridiculed, scourged, and many laid down their lives for advancing—being considered doctrines of devils—have since been caught up and taught in some new light, but which had been perfectly familiar to the Latter-day Saints from their first adoption into the faith of the true Gospel. Among the reasons given for persecuting them in the beginning was that they believed and accepted what their enemies in their ignorance deemed a new doctrine, which had been introduced by a poor, obscure, and unlearned boy, and who claimed to have seen and conversed with holy messengers, that were sent to deliver the everlasting Gospel in its purity, as taught by our Savior anciently. All new revelations were considered heresies, and in their blindness and superstition the Christians pronounced them blasphemous and preposterous, the same as did the wise judges and Pharisees in the case of the poor Nazarene, who sprang from obscurity and practiced his “artifice” among the low, ignorant and profane, but whose influence at last extended to persons of wealth and standing, won over to the faith of this “Sabbath breaker,” who dared to travel, to pluck corn on that day, and even to help up the ox that had fallen into a ditch, and had broken over their pious rules to that extent that in their hot displeasure those scrupulous souls, thinking their holy synagogues were polluted, and finding their efforts useless to render this man obnoxious to his followers, thirsted for his blood until their malignant and fiendish desires were satiated in the torture and agonies of the son of God. No other reasons were brought forward for this persecuting, mobbing, killing and driving the people from the borders of civilization. “Mormon” plural marriage did not vex the souls of our torturers at that period of our history. Not long since we were told that this was the only thing that was offensive in “Mormonism,” and that if we would lay this aside “and become like them” we should be protected, and all would be well. But we were aware that this was but “moonshine,” and if we gave up one principle there would be other requirements made at our hands, all of which we were very soon called to experience. Like the Jews, they close their eyes and their ears to truth, mercy and justice, and would, like them, cry, “*Crucify Him, crucify Him,*” were Christ to come to them in the guise of a carpenter's son.

HELEN MAR WHITNEY.

May 2nd, 1887.

THE COMING OF THE SON OF MAN.

A trump shall sound both long and loud,
And all the earth shall quake,
Ere Jesus Christ, the Son of God,
Shall come and dwell upon the sod
At Zion's centre Stake.

And ere that great and glorious day
Great signs are to be given;
The sun shall hide its rays of light,
And day shall be as dark as night,
And stars shall fall from heaven.

The moon as crimson blood shall turn,
Woe to the fields of corn;
Descending hail shall beat and spoil
The growing crops upon the soil,
And men shall weep and mourn.

And in that day God's wrath shall fall,
So great His indignation;
Strange pestilence shall infest the land,
And evil doers shall not stand
God's vengeance and vexation.

And in the earth, deep underneath,
Shall be a rumbling sound,
As distant thunder heard to roll,
And earth shall shake from pole to pole,
Above and under ground.

The tides shall leap their present bounds;
So great is the commotion
The hearts of men on earth shall fail,
And woe to those whose hoisted sail
Is sailing on the ocean.

A second angel trump shall sound,
And through the heavens flying.
The angel shall be heard to say,
" 'Tis God Almighty's judgment day"—
All men shall hear him crying.

A wondrous sign shall then appear
Midst heaven's liquid space,
And men shall see it with their eyes,
While yet it tarries in the skies,
Ere Christ shall show His face.

And then the great and glorious day
Hath come, the pure in heart
Shall be caught up from earth to greet
The Son of Man, whom they shall meet—
The wicked shall depart.

Then Christ shall dwell with men on earth
To the Millennium's end;
To Him who for our sins hath died,
Whom men on earth hath crucified,
All knees on earth shall bend.

Who shall be ready in that day
To have their sentence passed.
By Him whose ever searching eye
Into our secret thoughts can pry?
The first may then be last.

Be merciful, O God! and kind,
We are Thy children all;
And in that great and glorious day,
Our sentence, be it what it may,
Let vengeance lightly fall.

A. A. FANNER.

Oakley, Idaho, April 30, 1887.

HOUSEHOLD ECONOMY.

Household economy is a subject that every family ought to understand, whether rich or poor. Economy is a great blessing, especially to those who are in a measure restricted in the comforts of life. All people should study to provide for themselves according to their means or station in life.

Never go in debt for one dollar unless you can see your way clearly through. It is no disgrace to wear poor clothes; better than good ones not paid for. Never purchase anything too costly to correspond with your belongings, as it will only create a desire for more

to match it, and it is easier to suppress the first desire than all that follow it, and one is apt to go beyond her means if she make such a beginning. Make what you have look as nice as you can, and don't envy your neighbors what they have if it is better than yours. We ought to be able to create a public sentiment in favor of economy. By careful economy, living within our means and saving a little, we may enter the road of assured prosperity. It is that which is saved, not what is made, which constitutes national as well as individual wealth. Never be ashamed of economy; study it, practice it, make a duty and a pleasure of it. We are taught that it is a sin to waste, therefore let us remember, when our meals are over, to save what is left, and make sure of it in some way. Never throw a piece of bread away, as stale bread makes very nice puddings, and may be made use of in several ways. Study how you can use up the scraps and bits to make dishes nourishing and palatable. A great many have the knack of using them up in a very appetizing way. Of course the leavings from dishes, kettles, etc., can be given to domestic animals. You may say these are trifles, but one's life is made up of seconds, and many cents make a dollar.

We should be economical with all household belongings. If the furniture gets scratched, varnish it; if the carpets get soiled, wash and color them, and don't think when things begin to look shabby that they must be replaced by new ones, but study how you can make them look nice and last as long as possible. As far as you can use ornaments, laces, tidies, rugs, mats, etc., and try to make home look pleasant and attractive. In this way it may be nice with very little expense. There is no truer economy than a little good taste. What you have, have it neat and nice. There is no real comfort in extravagance or display of style or pride, but economy is a virtue of life-long benefit.

Industry and economy go hand in hand, and idleness creates mischief. Never spend an idle moment, and you are not apt to be led into by and forbidden paths. Remember, sister, you may some day be a wife and mother, and will make or mar a future household. Every girl should be taught the business of housekeeping in all its departments (whether rich or poor) and it can be well acquired only by each one taking an active part in the household duties. With the united efforts and industry of a whole family it is sure to become prosperous and happy; and on the other hand, if each one is extravagant and wasteful and selfish, destroying all that comes within her reach, regardless of time or expense, are apt to, sooner or later, be brought down to poverty and misery. And suppose the means does hold out, what a bad example to set for those that are growing up and learning the ways of the world. We should let our light so shine that others can profit by our example, and always be willing to impart to others that which we have acquired through study or invention, as we are in duty bound to help others all we can. If you know how to do housework or fancy work never think you are too busy to teach others, for in so doing you enable others to economize as well as yourself.

What a nice scene is the household work! The mother assisted by her daughters, all things in order, nothing going to waste, work done well and systematically, a place for everything and everything in its place, a time for work, a time for books and a time for everything; each one takes an interest in the household, consequently they love to stay at home, love one another's society, always happy and contented, and think there is no place like home.

Let no one think household economy mean or anything to be ashamed of, neither suppose

that no ability is needed to practice it. When we can see how much it embraces, we can plainly see that there is an ample field for exercise of the most enlightened education. Book learning is also needed; there is every day occasion for its use, and the more readily artistic knowledge is applied in domestic affairs, the more readily the work is done, and the more pleasure is given to the participants therein.

We are not only amply paid ourselves by practicing economy, but just see how much better the heads of the family will feel, and how much happier and more contented they are when they see everyone striving to help herself and to help one another, and if we learn to economize in small things we are sure to in large ones.

C. E. W.

A LEAF FROM MY JOURNAL.

During my stay in India, I was invited one afternoon in the month of May by a gentleman friend, to visit a convent and witness the imposing ceremony or rather celebration of *Corpus Christi* which means the body of Christ. The celebration consisted of a large procession of priests, nuns and a mixed assemblage of men women and children of the Roman Catholic persuasion.

It was headed by a Bishop of the Catholic Church, and who is in that denomination a very high and sacred dignitary. He was dressed in a rich sacerdotal robe of gold and silk; under him, carried by twelve acolytes, was a beautiful silken canopy with gold and silver fringe, and before him on a small elaborately designed platform was the model of a beautiful temple of pure gold, of about two feet in height and must have weighed between forty and fifty pounds, for it seemed to be very laborious work for the two priests who carried it. Inside this temple was supposed to be the body of Christ.

Numberless native converts were in attendance dressed very neatly, swaying large and handsome fans over the bishop and priest; and others with large trays of refreshments as the weather was extremely hot.

The procession and ceremonies were confined within the beautiful grounds of the convent, which were very extensive and most tastefully laid out. After the procession was formed, the convent bell rang out a chant which was a sign to move. The priests set up a kind of a wail in Latin. Then the bishop would take up he refrain, and after proceeding for a short distance, he would stop, and the vast multitude fell upon their knees. Then the priests clustered around the temple and bowed down to it.

It seemed to me they were offering their adoration to the precious metal instead of to any Deity. This farce lasted about four hours. I felt thankful to my Heavenly Father that I was privileged to be a Latter-day Saint, that I knew better than worship idols, for the Lord has said, "Thou shalt worship no other God."

H. F. McCUNE.

Nephi.

A door-plate in Berlin, Germany, bears the names of three doctors. One is Dr. Tiburtius, a staff physician; the second is his wife, the first woman dentist in Berlin, and a graduate of the Philadelphia School of Dentistry; the third is the sister of the first, Fransiska Tiburtius, a graduate of Zurich, and who, with Miss Lemus, has charge of a dispensary for poor women. There are twelve women practicing dentistry in Germany who were students of American colleges.

WOMAN'S EXPONENT.

EMMELINE B. WELLS,

Editor.

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EDITORIAL THOUGHTS.

The present time is really an important one in the history of Utah and must certainly be so considered by every thoughtful person. The enforcement of the Edmunds-Tucker law has worked *very* great hardship, and has been ruinous to the homes heretofore happy and prosperous, to say nothing of the broken hearts and blighted lives, and even cruel deaths of women and children; these may be looked upon as trifles by those who are so determined to "disestablish the "Mormon" Church" and "wipe out polygamy" little things like these must not stand in the way, certainly not when they talk about putting to the sword but assuredly sooner or later there will come a terrible day of reckoning.

The peculiar political situation of the Territory causes uncertainty in business ventures and is calculated to work the most serious injury to the best interests of those, who have striven hard to maintain a permanent condition of temporal prosperity for the whole people. It has not been such an easy matter as some have vainly imagined to build up this country, with the few resources at hand, remembering as the early settlers will, that in former days everything had to be brought more than a thousand miles overland, and the facilities within reach were very few for making homes and building up towns and cities; teams were poor, there were no "thorough breeds" nor "Jerseys and Durhams" in those days and it was the bone and sinew of the people that brought about the almost marvelous changes that transpired in these valleys of the mountains during the first few years of the sojourn of the Latter-day Saints here.

It is not much of a wonder that the *veritable* people of Utah should be interested in her welfare considering the exertions they have made to make this a desirable abiding-place, a fruitful garden, a place of refuge and peace for the weary wanderers, hunted and driven, persecuted and oppressed for their religious belief, more than for the practice of the principles they professed. Who *should* be so deeply, so intensely interested for Utah, as those who actually come here and searched out this "chosen land," and planted the American flag here for the first time? Reason and common sense tell us that it is but simple justice to consider in any country its founders. The Latter-day Saints love liberty and freedom, the freedom guaranteed by the Constitution of the United States. That freedom was denied to them, and they were exiled from the homes they had made on the banks of the Mississippi, where they had built up a flourishing city; they were compelled, at the risk of all they held dear to make a long journey inland to a place then unknown, that they might be free from molestation, and enjoy the rights and privileges of true born men and women. This they did in the face of difficulties and privations of various kinds, and without any spirit of hatred towards those who had cast them forth, as it were, and for it was a perilous undertaking with scant preparations as could be hurriedly

made in the middle of a severe winter, across what was then known as the Western Frontiers. Many died by the way, and their resting places are not even marked, their deaths were untimely and their graves are unknown, save to Him who watches over all, and without whose knowledge not even a sparrow falls to the ground. Many of those who were spared through all the privations and hardships, suffered from hunger, cold and fatigue more than can ever be told in words, they have rightfully earned an inheritance and should be at least allowed some privileges, and not expected to bow meekly down and tamely submit to the dictation of those who have come here when all was fair weather and clear sailing, on purpose to possess themselves of whatever advantages the country afforded, after the land was subdued and made fertile, the roads and bridges made and the wild beasts destroyed, and in their arrogance assuming, because of the unpopularity of the people, who had made the Territory, superior rights—and declare themselves to be the only "truly loyal citizens" of this great and glorious Republic. The people of Utah are entitled to local self-government; as the jurisdiction of Congress over the Territories is now understood or misunderstood there are few rights allotted to those whose misfortune it is to live in a Territory, and therefore as soon as conditions and population warrant such a step, it ought to be the duty of the people to take such initiatory steps as will open the way for their admission into the union as a state, that they may have such a standing as will give them prestige and rank equal with others, who have long ago outgrown and thrown off their swaddling clothes, and stand on equal footing with the oldest and the grandest state in the union, so far as representation is concerned.

There could be no more practicable or safe method for Congress to dispose of the Mormon problem, that has vexed and perplexed their over-righteous souls so much and so long, than to admit Utah into the Union as a state. Probably the Hon. J. Randolph Tucker would exclaim, Utah was not a Christian country; he affirmed that this domain belonged to the United States, and was wanted for Christian homes; he puts a curious construction upon the term Christian—when he disputes the right of Latter-day Saints to be entitled to the term, but as he will not probably have anything official to say in the matter, not having been returned as a member of Congress, his opinion will not hurt the cause. And it may come to pass, after all, that the long wished for boon—*statehood*—may be conferred upon Utah, and the people be in a position to have a voice not only in the local affairs, but in the national issues on which so much of the public weal depends. However, the salvation of this people does not *depend* upon statehood, not at all. It is an American idea, and has been engrafted in the education of all American people; it would give a sort of independence that is inherent in those born in this great and free Republic, and this feeling is in harmony with the Gospel, but if temporal prosperity, such as might possibly result from becoming a "free and sovereign state," should lead this people away into darkness and error, and to become political demagogues and partisans, then better be without it. Therefore, one should feel in this case as in many others, that "whatever is right," and after having made the effort, leave all in the hands of Him who knows what is for the best and highest good of His chosen people.

EDITORIAL NOTES.

WE have been favored this season with bouquets of choice flowers and June roses, fragrant with sweet perfume, and gracefully given as tokens of love and esteem from dear friends. Among the number we recall Sisters Martha McKay, Jane Cowan, M. M. Barratt, Sarah Jane Cannon, Betsy

C. Glover, the Misses Wells, the Misses Young, Misses Woods, Miss Judith Rice and Mr. James Dwyer. It is always pleasant to be remembered with such beautiful gifts, that give expression to the most delicate sentiments of the human heart. What would the world be without flowers, silent messengers of love and friendship abounding with eloquence?

MR. EDWARD W. TULLIDGE's play of Cromwell, which was written by him some years ago, and afterwards revised, will be put upon the stage at the Salt Lake Theatre, on Friday evening, June 24th. It is said by critics and reviewers hereabout to be an admirable work, and that it does the author great credit. We hope and trust the presentation will be a financial as well as a literary success. Mr. John S. Lindsey takes the leading part in the gentlemen's *role*, Miss Georgie Hayne leading lady. The writings of Mr. Tullidge have been decidedly popular in and outside Utah, and the author deserves from the public a crowded house and liberal patronage, and the play itself has such merit as entitles it to be heard and seen not only here at home among his friends, but ought to win for him popularity and success abroad.

ON Friday, May 20th, 1887, Dr. Ellis R. Shipp's class in obstetrics passed successful examinations, Drs. W. F. Anderson, H. J. Richards and A. S. Bowers being the examining board. Certificates of study were issued to the following named ladies: Mrs. Mantie J. Shipp, Beaver; Mrs. Anna Mohr, Arizona; Mrs. Olive Stringham, Holden; Miss Martha Merkley, St. Charles; Miss Minnie and Annie Christenson, Gunnison; Miss Katie Wells and Miss Annie Richards, Salt Lake City. After the preliminary exercises, the afternoon was spent in feasting on the good things of the earth both physically, intellectually and artistically. Dr. Shipp has done a great deal of work in this way, and enters into her labors with a zeal and energy that ensures success. She aims to have her students familiar with the minutest details of the work they undertake, and not skim over the surface without dipping down into the depths. Her teaching is both practical and thorough.

DR. MAGGIE C. SHIPP's obstetric class passed their *final* examination before Drs. Anderson, Richards and Bowers on Thursday, May 19. Miss Edna L. Smith, Miss Mabel Park and Miss Millie Reynolds, all of this city. These ladies deserve great credit for their close application to the study, but their efforts were rewarded as was shown by their successful and brilliant examinations. It is difficult to fully estimate the advantages that will accrue to the community in having young women so qualified in this branch of medical science. Dr. Shipp is an indefatigable worker, and has her occupation at heart, which makes her valuable teachings felt. When one enters into her work whole-souled her efforts are much more effective. Dr. M. C. Shipp has given very interesting lectures in public places, as well as before her class, and seems to possess a very happy faculty for adapting her language to the ideas she wishes to convey, thereby making the subject clearer than do those who wrap their thoughts in too many words.

THE most elaborate preparations to celebrate Queen Victoria's Jubilee are being made in Great Britain. Royalty and titled people from various parts of Europe and the islands of the sea are wending their way there, or have already landed in England to be present and witness the ceremonies on this joyful occasion. No wonder the people of Victoria's realm love and venerate her, for the country has never seen such a long period of peace and active prosperity as during the reign of this wise and judicious woman-Queen and Empress. Long may she live, to bless and to rule with the same characteristic wisdom. Her example has given as much prestige to her reign as the ju-

dicious and discreet management of the affairs of the kingdom have to its fame both at home and abroad. Queen Victoria has proven beyond dispute that a woman may occupy the highest position in state or kingdom, and yet be a most excellent mother, and never lose that sweetness and grace of character which is the inherent gift of womanhood, and which men are so afraid will be lost when women are allowed to vote and hold positions of emolument and trust.

"THE GREAT CONTEST!" This is the telling title of a new pamphlet, recently issued from the Deseret News Office, by Robert W. Sloan, who spent the past winter, and in fact was in Washington during the whole of the last session of Congress, and had excellent opportunities to observe the way in which the Mormon question was treated upon by men who represent the people of this free Republic at National Headquarters. The writer gives to the reader in a concise manner the principal features in the case, and a great many facts that are worth knowing. No one can peruse this little work carefully without getting a pretty good idea of the whole Mormon situation, as it relates to the political interests of the people of this Territory. The author shows up Mr. Tucker in a glowingly unfavorable and un-Christian light. There never was a speech fuller of inconsistencies than that of the gentleman just named, and yet he poses before the nation as a fearless champion of human rights, and talks in the most pathetic manner possible about the home—the Christian home—and the one wife, who possesses the *whole* heart of her husband, and so on. Mr. Sloan has made some good and strong points in referring to the speeches made on the bill, and the book, taken as a whole, is a valuable acquisition to the libraries of the home and the people. The price of the book is within the reach of all, and it is a good one for reference. For sale at the Deseret News Office and all the principal book stores in the city Price 25 cents.

KIMBALL REUNION.

The first general gathering of the family of the late President Heber C. Kimball was held at Fuller Hill Gardens on Tuesday, June 14, 1887, that day being the anniversary of the birth of President Kimball 86 years before. A committee of the Kimball boys issued invitations to the family and friends and arranged a programme for the occasion. There were several hundred assembled of the members of the family connections and intimate friends. In the Hall at the back of the stand were hung portraits of Heber C. Kimball and his wives, Vilate Murray and Anna Gheen, also a portrait of President Brigham Young, his life-long companion and friend. The two men were like brothers, and for several years labored together in the missionary field, both members of the quorum of the Twelve Apostles and were afterwards associated together for many years up to the time of Elder H. C. Kimball's death in the presidency of the Church. In days gone by their names were almost invariably coupled together by their relatives and friends, as Brigham and Heber, one seldom being mentioned without the other. Besides these portraits there were those of Heber P. Kimball, David P., Brigham W., Jeremiah H. of his sons that are dead and of his grandson also deceased, and one of his sons Charles S. who was absent from home and could not attend.

On the stand were seated nineteen of his living sons, all large fine-looking men; also his eldest daughter, Helen Mar Whitney, and her son Bishop Orson F. Whitney. Of his widows present we noticed Presindia L., Ruth R., Mary Ellen., Harriet S., Christine G., and Amanda G. Kimball. There were several of his children both sons and daughters who were not present, still there was a

large and notable representation. The master of ceremonies was the eldest son, William H. Kimball, and the opening exercise was "Auld Lang Syne" by Held's band. The music was inspirational, and the selection most appropriate. Prayer was offered by Elder David Candland an adopted son of the veteran apostle in whose honor the family convened. The choir under the direction of Horace G. Whitney with Prof. Evan Stephens at the organ rendered that grandly significant hymn, "O ye mountains high," the effect was thrilling and tender. Introductory remarks of a most touchingly pathetic character were made by Bishop Joseph S. Kimball, followed by a quartette sung by the Kimball boys, with clear manly voices in the very best of time and tune, Prof. Stevens accompanying them on the organ. Bishop O. F. Whitney then read a brief sketch of the life of his grandfather which he had written for the occasion, giving the most remarkable incidents in the life of this great man whose memory is so fondly revered by the Latter-day Saints. The article on Prest. Kimball read by Bishop Whitney will be published in the Contributor for June. The Bishop is engaged in writing the life of Heber C. Kimball in an elaborate work. After the rendering of the hymn, "Praise to the man who communed with Jehovah," the benediction was pronounced by Elder Wm. B. Barton. This completed the morning exercises after which there was an intermission of about three hours, and delicious refreshments were served under the trees, on the grounds, and amusements indulged in and thoroughly enjoyed.

About three o'clock the family and guests assembled again in the hall to finish the programme which had been begun in the morning. First was a duet by Helen K. Bourne and Florence Whitney, granddaughters of Heber C. Kimball; Miss Viola Pratt sang "I stood on the bridge at midnight;" and Elder Andrew Kimball gave a recitation. The assembly was then addressed by President Angus M. Cannon, who made some very happy comparisons calculated to encourage and benefit the descendants of the illustrious Heber C. Kimball.

During the afternoon by request the eldest son and daughter and the youngest son and daughter of Prest. Kimball were introduced to the assembly from the stand. The eldest were Wm. H. Kimball and Helen Mar Whitney children of Heber C. and Vilate Murray Kimball and the youngest were Leonard L. and Abbie Kimball children of Heber C. and Mary Smithers Kimball. There are now living of this large plural family 25 sons and 11 daughters, 36 in all. Such gatherings are commendable and exceedingly interesting. They are productive of great good, promoting harmony and increasing love and affection among the members from generation to generation. There were a very large number of grandchildren and great grandchildren present. It was a scene and a time long to be remembered by all who were there, not only members of the family but invited guests. The good feeling and spirit that pervaded the meeting and the association together was sufficient to prove the love and unity that exists in large families, as well as small ones, and coming from several parts of the Territory, some not having seen each other for several years, it must be a source of joy and gratification to meet as they did there in social enjoyment. It is hoped that this first gathering of the Kimballs will be the initiative for many more and that the increase of his posterity will continue to grow and spread forth while time shall last.

These lines were written for the reunion:

Let Kimball families everywhere
With joyful hearts and hands prepare
To spend in friendship and goodwill
A holiday at Fuller's Hill,

In memory of his honored name,
The hero of prophetic fame,

Now held in sacred love and praise
By all the Saints of Latter-days.

Released from care and earthly loads,
He sits in council with the Gods,
While those He left on earth behold
The things which he so oft foretold.

The gifted and prophetic seer
Looks down upon his children here,
And loves to see them leal and true,
And carrying out his counsels, too.

The staff of innocence and youth,
And dauntless advocate of truth:
Things seen through his prophetic glass
Were always sure to come to pass.

Among the first to open doors
And raise the flag on British shores,
What precious seed he scattered here
In answer to the contrite prayer.

Though never blest to see him here,
His righteous memory I revere;
And oft his journal I have read,
And tears of admiration shed

While musing on his generous love
In drawing human hearts above,
And pointing out the narrow road
That, leads them back to heaven and God.

Like tiger merging from his cave,
Or lion in his manhood brave,
His keen reproof to age and youth
Was sharpened by unvarnished truth.

A friend so staunch, so true and tried,
Unwavering by the Prophet's side,
When persecuted hearts were wrung—
And still the same to Brigham Young.

And in Missouri's darkest hour,
A king in majesty and power;
When demons wrecked the fair Nauvoo
We know the scenes he waded through.

The celebration now begun
Should be a universal one;
And Kimball hearts with grateful tears
Repeat it through succeeding years.

JANETTE PATON.

JEALOUSY.

To fully describe this passion would require a philosophical elucidation which I shall not attempt in this short article; but simply offer a few reflections in relation to it.

It is claimed by some of the lords of creation and perhaps not without some justification that woman is not naturally a philosopher, being governed more by intuition than by the slower method of reasoning from cause to effect; but I believe it has never been denied that her conclusions, though reached much more quickly are often as correct as man's, especially upon those matters in which she herself is interested.

In all the works of the great Creator we behold a most beautiful harmony; hence, man's gifts and endowments are strictly in keeping with his organism; while his follies and weaknesses are decidedly masculine and wherever seen manifesting themselves are easily recognized as belonging to the *genus homo*. To say that a weakly woman exhibits feminine traits of character is positively incorrect for the lack of true manhood either in a physical or mental sense certainly has no relation to true womanhood, and I will not be so cowardly as to attempt to palm off upon man anything that woman exhibits that seems at all unwomanly.

Woman from the very earliest period has occupied a distinct position from man. The degree of elevation to which she has attained has been determined by the intelligence of the age in which she has lived. An age of barbarism has invariably been an age of slavery for her; while an age of enlightenment has invariably placed her by the side of man as an help-meet for him. And I take

it that the two spheres, though dissimilar in many respects, yet when legitimately occupied will produce no jar or friction whatever.

I have sometimes asked myself the question. Is the condition of women upon this earth an abnormal one, that she should at any time feel in any degree whatever, jealous of her husband? And again, can a passion so destructive in its character and results be a part of her nature? and here I confess I am stopped for want of a philosophy to answer my question to my full satisfaction and my intuition upon this point is sadly at fault also.

To say that jealousy is an outgrowth of love I do not believe for one moment, for the one is the very antipodes of the other; dissimilar in every respect. Love is confiding and trustful; jealousy is suspicious and distrustful. One exhibits an entire absence of selfishness while the other exhibits it to the highest degree. Love draws; jealousy repels. Love would sacrifice its own life for the object of its affection; jealousy would murder the being it mistrusts, and glory in the vengeance, claiming it had committed the deed because of love. The two passions cannot operate together for they are antagonistic to each other, and as exhibited by mortals, the one seems to be of God and the other of the evil one; for while the one tends to life the other leads to death; and as Solomon says, "Is as cruel as the grave," while "love is stronger than death."

Jealousy, as far as woman is concerned, seems to be tracable to the time when she was placed under a ban by the Almighty in the Garden of Eden when he said, "Thy desire shall be to thy husband etc," which desire we cannot view in the abstract only as a curse and unless this feeling is held under strict control will always prove to be such.

Man's unfaithfulness to woman in the keeping of his marriage vows as exhibited in the monogamous relation has fanned the flame of jealousy and caused the fire thereof to burn with such intensity for so many generations past as to almost preclude the idea of its ever being extinguished. Woman's distrust of man has become an established tradition, leading her to question if the time will ever come when a consummation so devoutly to be wished shall be reached? We answer, yes. That time will come and will be brought about by the power of the Gospel under whose influence man and woman will be brought back into the presence of God, freed not only from the power of the curse, but from the curse itself; which, as I view it, belongs exclusively to a fallen earth. The provisions of the Gospel are ample and cover the entire ground over which the curse reaches, or in the language of the poet "Far as the curse was found." One of the provisions which the Gospel makes is that a faithful man is entitled to more than one wife and strange as it may appear the acceptance and practice of this very principle will secure to us victory over this passion as nothing else will; for if its practice, as our opposers claim, naturally tends to the strengthening of this passion then may we question its heavenly origin. In proof of my position I will appeal to those of my sisters who have received the doctrine as from God, and who have entered into its practice with this faith in their hearts and ask you, If you have not obtained thereby a power over this passion which you could not have done otherwise? I know the answer in nearly every instance will be most emphatically in the affirmative. Then in this regard are you gradually coming out from under the curse, and that, too, upon the most simple principle imaginable. By subscribing to God's law. For, instead of being jealous, you esteem and serve all the more the men who honor this law.

Those of my sisters who in feeling and faith are opposed to this principle but have yielded thereto merely from a fear of doing wrong, they are to-day in a greater or less degree victims to

this bane of their life and suffer severely from a passion that can only be conquered by a willing obedience to law. Right here I make bold to state that there is less distrust and suspicion exhibited in the families of polygamists than in the families of monogamists; the howlings of the Utah ring, and the Christain world to the contrary notwithstanding.

Marital infidelity in monogamous families in the Christain world is the rule rather than the exception; while marital fidelity in polygamous families among the Latter-day Saints is the exception (and a very marked exception) rather than the rule. Hence this cause of jealousy is so far removed. True, there may remain what we term petty jealousies, that have their origin in trifles that are not worth naming, which the best of us feel at times. Annoyances, which are more often the result of physical conditions than anything else, and consequently but short lived and therefore not necessarily destructive in their character. But the jealousy of which I am treating is most destructive; for if the individual who is a victim to this passion does not seek the ruin of the person of whom she is jealous, then it is like a consuming fire in her own bones producing untold misery, until death comes to her relief. It is a passion capable of extinguishing every other feeling, reducing its victims to the condition of abject slavery, and holding them in the most absolute bondage.

In this one instance there is shown the superiority of the Gospel of our Lord and Savior Jesus Christ, a dispensation of which is committed to us, imparting as it does power to the individual who receives it to overcome all things and the Revelator John says of such, that they shall eat of the tree of life, which is in the midst of the paradise of God, which tree was closely guarded when Adam and Eve were driven from the Garden of Eden, but to which now, after having overcome, they have free access, and by eating the fruit thereof, will "live forever."

AUNT RUTH.

AN INTERESTING GATHERING.

In honor of Mrs. Sarah M. Kimball, President of the Relief Society of the 15th Ward of this city there was an interesting gathering at the Relief Society Hall, where a few invited guests participated with the sisters of the ward in expressions of esteem and love, and in social enjoyment at the same time. There was singing and a prayer, after which a written address was read by Sister Elizabeth Duncason, who is the President of a Committee in the Society, and during the reading a memorial picture, in which many of her co-laborers in the ward were handsomely grouped around her, was presented to Sister Kimball as a token of the high esteem in which she is held by them.

Sister Kimball made a loving response, in which she said, "The sisters have captured me, and I am for the time being their subject; this representation of friends will, when located in my home, be a precious memento. I desire to be worthy of the love and appreciation so beautifully expressed."

Appropriate speeches were made by Sisters M. Isabella Horne, Bathsheba W. Smith and Jeanette Yates, expressing love, respect and appreciation.

Sister Ann Duncason said she had invited Sister Eliza R. Snow Smith, who, although not able to attend, had sent her love and best wishes to all the sisters, and felt to bless all who had so kindly remembered their president.

Sister Elizabeth Duncason expressed her appreciation of Sister Kimball's labors, and that she had been a blessing to the sisters associated in the ward, and to her especially.

Sister Rebecca M. Jones thought there had generally been a very good feeling among those who had labored together for so many years as a

quorum of sisters, and that their president had been very efficient in directing the efforts of those associated with her, and hoped she would live long on the earth to bless and help those among whom she was called to labor.

Sister Zina D. H. Young spoke for a short time and said she thought if the sisters would unite their faith she would like to hear Sister Kimball bless the sisters in the gift of tongues.

Sister Kimball expressed a wish that the Lord would give her His Spirit to bless the sisters in that gift; and she then spoke in tongues, blessing all. Sister Young gave the interpretation, which was full of instruction, comfort and blessings to the sisters. After singing, the assembly was dismissed with prayer by Sister M. Lois Morris.

Refreshments were then served, and after all had partaken several songs were sung. Sister J. I. Jones sang, "Take me back a child to mother;" Sister M. Lois Morris sang, "Ever of Thee;" Sister C. Schoonhalls sang, "An Alpine Warble;" Sister Jones sang, "I cannot sing the old songs" and "Auld Lang Syne." The sisters then joined in singing, "Hard times come again no more." They had been conversing much upon the early days in the valley, and the hardships and privations of the people during that period. Dismissed with prayer by Sister B. W. Smith.

R. S., Y. L. M. I. A. & P. A. REPORTS.

RICHMOND.

The Eighth Annual Meeting of the Richmond Primary Association was held June 1st, 1887, at 2 p.m. A short but excellent programme was rendered by the little children, consisting of songs, duets, recitations and dialogues. Our Primary Martial Band, consisting of eighteen little boys, under their efficient leader, James Davenport, who takes great interest in teaching them, rendered some sweet selections from the Primary Music Book. The same officers were sustained for another year.

Stake Prest., Jane E. Molen, was pleased to see so many aged people and parents present. "The little boys in Richmond are always to the front." Congratulated the Primary Band for discoursing such sweet music.

Acting Coun. Emma Pike said we should be kind to the aged and infirm. "Be good boys and girls, and God will bless you."

Instructive remarks were made by Sister Martha Williams of Smithfield, Sister Cornish of Coleville, Hannab T. Brower, Bishop W. S. Skidmore and Coun. C. Hyer of Richmond.

Hannah T. Brower read some original verses on the Primary Band, after which Prest. Mary Allsop asked for the faith and prayers of the parents to enable her to teach the children the principles of the Gospel.

A good spirit prevailed, and all enjoyed themselves, and felt that we had had a feast of fat things.

Statistical and financial report of the Richmond Primary Association, commencing June 1st, 1886, and ending June 1st, 1887: Number of officers, 7; members, 225; total of officers and members, 232; average attendance, 100; meetings held, 49; cash remaining in treasury from previous year, \$3.40; cash received from members during the year, \$5.80; proceeds from Primary fair, \$14.15; received from Relief Society, \$5; donations from parents to Primary Band, \$20.80; proceeds from theatre, \$36 65; total, \$85.80. Disbursements: Paid for writing materials, \$1.25; to Stake Presidency, 50 cts.; for instruments for Primary Band, \$49.50; presented to leader of band, \$13; paid for tuition, \$6; material for costumes, \$15.55; total, \$85.80. Property on hand, \$10.

MARY ALLSOP, Prest.
LATIE J. HENERICKS, Sec.

A GOOD TIME.

EDITOR EXPONENT:

On the 7th inst. the Stake officers of the Relief Society, Y. L. M. I. A. and P. A. showed their esteem for Sister Julia P. Lindsay, Prest. of the Relief Society of the Bear Lake Stake, and appreciation of her assiduous labors, by meeting at her residence in Paris 2nd^d Ward, accompanied by a choice picnic. The good sister was surprised in the literal sense of the word, when she saw the numerous vehicles drawing up before her door.

After the company had appropriated the house to their use, and Sister Lindsay had become accustomed to the changes which had taken place, there were about two hours spent very pleasantly, and those present were regaled with sweet music, which was discoursed by Professor Heisel; also beautiful singing by the ladies.

At 5 o'clock p.m. Sister L. M. Hart read an article written for the occasion, setting forth the sentiments of the sisters, and their good feelings toward Sister Lindsay; she also presented the hostess, in behalf of the company, with a beautiful cashmere dress and shawl. The recipient of the gift replied very appropriately, by expressing the pleasure which the kindness of the sisters had afforded her, and by thanking them profusely for the gift.

A sumptuous supper was then served, of which all partook heartily. The company then adjourned to the parlor, where they were entertained for an hour or two with speeches and recitations by the sisters, and music by the Professor, until 7 o'clock p.m., when the ladies re-entered their carriages and returned to their homes, leaving the hostess in the best of spirits, and feeling themselves that the day had been a pleasant and successful one.

Yours respectfully,
ELIZABETH PUGMIRE, Stake Sec.

ANOTHER ART CRAZE.

The latest art work among ladies is known as the "French Craze" for decorating china, glassware, etc. It is something *entirely new*, and is both profitable and fascinating. It is very popular in New York, Boston and other Eastern cities. To ladies desiring to learn the Art, we will send an elegant china placque (18 inches,) handsomely decorated, for a model, together with a box of material, 100 colored designs assorted in flowers, animals, soldiers, landscapes, etc., complete, with full instructions, upon receipt of only \$1.00. The placque alone is worth more than the amount charged. To every lady ordering this outfit who encloses the address of five other ladies interested in Art matters, to whom we can mail our new catalogue of Art Goods, we will enclose extra and without charge, a beautiful 30 inch, gold-tinted placque.

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NO TIME.

What becomes of the time? We have all the time there is, and yet everywhere we hear the cry of no time!

"I have no time to read!" says a busy woman. "I have no time to visit" says a busy man.

And looking around among our friends, we find that very few of them think they have time for anything.

Everything is on the rush. We all go by steam, and we are looking forward to the time when we shall go by lightning.

Now, what is the need of all this hurry?

What particular purpose does it serve? Is the world any better or wiser for it?

No time!

In many respects, our grandfathers were wiser than we are. They took time to do well, and never hurried about it. They kept hides in the tan-pit five years, and they had leather when it was wanted—leather which defied water and wear, and was a satisfaction to the *sole* of man!

They were years getting out the timber and shaping it into houses, and they courted their sweethearts while they fashioned the nests for them, and the consequence was that some of the houses are standing to-day, and no wind which has ever swept over sea or land, has been powerful enough to tear these solid timbers apart.

And they took time to get their wives, and the consequence was that there were no suits for separation based on "incompatibility," or "lack of affinity," and a lawyer who "obtained divorces without duplicity" would have starved to death in those days in about six weeks.

And right here let it be said that a man should never grudge the time he spends in courting. He wants to go a little slow, for therein lies most of the *swa—ss*.

And it is often the case that he takes more solid comfort with the girl before he marries her than he does afterward. For, before marriage, he and she both are dressed in their best clothes, and they wear their best smiles, and have the sweetest sides of their character out, and everything is lovely.—*Selected*.

THE PRESENT SITUATION.

In reflecting upon the situation of affairs to-day one is apt to wonder why and what is the cause of this strife and turmoil that exists. To look at the position that the government is taking against the Latter-day Saints, one is apt to wonder what is going to be done? What course the Saints will pursue?

In my opinion there is only one course for us to take. I have reflected upon the principles advanced by our enemies and find there is no saving power in them. They are also without power from God to act in his name. Hence, their labors are vain to look at this from our stand point. They do not attempt to advance principles superior to those practiced by the Latter-day Saints. Then, as I said before, there is only one course for us to pursue. Study those principles that are designed to save and exalt us; become more and more familiar with them; make them a part of our lives. Let us never swerve to the right or left in maintaining those principles we know to be right. Under these circumstances our enemies will think more of us even though they persecute us, and God will be pleased to own us as his children. There is one thing certain the Latter-day Saints are right in their convictions or they are, as the world says, the greatest imposters on the earth; because the principles advocated by them are calculated to lead even thinking people astray. The principles of the Gospel should be first and foremost with the rising generation. They should gain a knowledge of them and be able to prove beyond successful contradiction their truthfulness. As the motto of our paper is, "No excellence without labor," it is just as applicable in this direction as any other.

I hope that more of our young people will become interested in this study.

Always wishing for the welfare and prosperity of the young, I remain,
Respectfully

I. H. GRACE.

WHAT THE CHILDREN DID.

On the 2nd of June the Primary at Leamington gave a surprise to the President, Sister

Mary G. Pay. It was the day of the meeting of the Relief Society, and the birthday of Sister Pay. Just before the close of the meeting, the Primary children came tripping in with a basket of good things, accompanied by the First Counselor, Sister Jane Morgan, and singing, "Gladly meeting, kindly greeting." They also made the President a present from their own small contributions of five and ten cents each, without calling on any one for means. There was a regular programme of dialogues, recitations and songs by the children. The secretary read an address as follows:

In honor of the birthday of the President of our Primary, Sister M. G. Pay, we are assembled here to-day to pay our respect by giving her a surprise, which we hope has been a success, and praying that she may see many happy returns of her birthday.

FLORENCE ROGERS, Sec.

The President made a few remarks in response, thanking them for the honor conferred upon her, and the good feeling that had prompted it, and hoping to take a course in the future to merit the confidence of all associated with her in the same work. It was really an enjoyable time for the children and those interested in their welfare.

PRETTY AMELIA REEVES.

Miss Amelia Reeves, the author of "A Brother of Dragons," is descended from one of the first families of Virginia, and has all the personal charms and graces of manner that distinguish the "F. F. Vs." She is a little above the medium height, slender and willowy. She has one of those figures whose very lines are poetry. Her face is longer than the strict laws of beauty allow, but it is faultless in contour. She has large brown eyes, whose expression is roguish rather than intellectual; an olive complexion, and black hair which falls in waves about the prettiest pink ears in the world. The chief charm of the young novelist lies in her conversation. Miss Reeves has the reputation of being invulnerable to the shafts of love. With her ample fortune—said to be \$200,000—her beauty, and her talents, she might have selected long ago from several distinguished Virginia suitors, but she has steadfastly declined all offers of marriage. It is said that she "thinks too much of all the men to center her affections in one." Like all brilliant women Miss Reeves has her eccentricities. She will dress only in black. What is more surprising still, she dislikes flowers, and will not wear one under any circumstances. She is as fond of diamonds as an actress. A diamond hair-brooch, a diamond breastpin, and several diamond rings are only a part of the precious stones on her person. Though she is only 25 years old, she eschews the prevailing fashion of bangs and frizzes.—*Selected*.

NOTES AND NEWS.

Wash silk stockings in warm borax water, but never iron them.

Miss Louise Imogen Guiney is about to bring out a new volume of poems.

Mme. Marie Dronsart, a French woman, has written a biography of Bismarck in three volumes.

Queen Margharita, of Italy, has established an asylum for the blind in the Baths of Diocletian at Rome.

Fifty-four women have placed their names on the British Register as duly qualified Medical practitioners.

Some old dinner customs still prevail. The

Romans used to recline at their banquets, and the habit of lying at public dinners still prevails.—*Boston Bulletin.*

The Princess of Wales in having her daughters taught dressmaking has determined that they shall make some of their own gowns as an example to poor, but proud, gentlewomen.

Marie Augustin Despeissis, of London, is a new departure in the way of women inventors. She has patented a device for creating a regular and even draught through the tubes or flues of steam boilers, which is said to work well.

The Lake Champlain steamer, Water Lily, has a woman pilot in the person of Mrs. Louise Daniels, wife of Captain Daniels, of that steamer. Mrs. Daniels, who is a prepossessing woman of forty-two years, has just received her license to act as pilot on Lake Champlain waters.

Prof. Shaler says the actual moving of the ground in the case of earthquakes is slight; the Charleston shocks, for instance, probably swinging the earth to and fro within the space of an inch. Attention to good masonry in building would secure immunity from shocks in most cases.

Lady Wilde, the mother of Oscar, and the author of Irish revolutionary poems which she wrote in 1848 over the name of Speranza, is living in London it is said in absolute want, because her Irish tenants have not paid a cent of rent in six years; yet she will not consent to a single eviction on her estate.

Mme. Dieulafoy, who received the Cross of the Legion of Honor from the French government for the help she gave her husband in his explorations among the ruins of Susa, has a taste for masculine attire. She found long skirts inconvenient at Susa, and adopted clothes better suited to the work. The other night she shocked Paris by appearing at the theatre in masculine dress, with the Cross of the Legion of Honor on her breast. The papers are now recalling instances of other celebrated French women from Joan of Arc to George Sand, who discarded the usual dress of her sex. But Mme. Dieulafoy probably will not make a practice of appearing thus attired, since a French law, passed in 1857, empowers the police to arrest any woman who dresses like a man, unless she is armed with a physician's certificate to show that she does it for the good of her health.

MISCELLANEOUS.

Sorrows are to life what shades are to a picture—it is only by them the light is revealed.

The newspaper should become a fountain of truth and moral influence, and should take its stand upon some high and good principle, and assert it boldly in the face of all opposition.—*P. Godwin.*

There is a voice from the tomb sweeter than song; there is a remembrance of the dead, to which we turn even from the charms of the living; these we would not exchange for the pleasure of the bursts of revelry.—*W. Irving.*

O mothers, do not fold the hands across your empty lap, and say at fifty, "The story is told." If home has been so all-absorbing that outside interests have fallen away from you, find the broken thread, or take up a new one, and you will soon find yourselves among the world's creators. The summer sunshine went with the children, but your autumn may be long

and bright, with real "halcyon days" here and there. Your daughters, now young mothers, will feel that your example has given them a larger life-lease, and the world must needs acknowledge its errors. The promise for the "golden age" for women is fair, but its realization will never be reached until home training undergoes the needed reformation, and its girls and women secure a physical poise which shall give judgment and stability to all their undertakings. Upon the women of to-day devolves a mighty task, but, when filled with glory and honor, it teems with rich possibilities.—*Dr. Elizabeth Chapin.*

BARGAIN IN MUSIC.

This Favorite Album of Songs and Ballads, containing thirty-two pieces of choice and popular music, full sheet music size, with complete words and music and piano accompaniment is finely printed upon heavy paper, with a very attractive cover. The following are the titles of the songs and ballads contained in the Favorite Album:—As I'd Nothing Else to Do; The Dear Old Seaside Home; Mother, Watch the Little Feet; You Pretty Blue-eyed Witch; Blue Eyes; The Fishy's Letter; The Passing Bell; I Saw Esmeralda; Going Kate; Won't You Tell Me Why, Rob; The Old Garden Gate; Down below the Waving Lindens; Faded Leaves; All Among the Summer Roses; Touch the Harp Gently, my Pretty Louise; I Really Don't Think I Shall Marry; Dreaming of Home; The old Cottage Clock; Across the Sea; A Year Ago; Bachelor's Hall; Ruth and I; Good Night; One Happy Year Ago; Jennie in the Orchard; The Old Barn Gate; Jack's Farewell; Polly; Whisper in the Night. This is a very fine collection of vocal gems, and gotten up in very handsome style. Published in the usual way and bought at a music store, these 32 pieces would cost you \$11.20. We bought a job lot of this music at a *great sacrifice*, and as the holidays are past, we desire to close out our stock *at once*. Will send you the entire collection, well wrapped and postpaid, for only 40 cts. *Send immediately.*

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A good illustration of the changes of temperature to which the body may be subjected in a brief interval, may be found on any warm day of summer when a strong north or easterly wind is blowing. On such a day an individual sitting in the full blaze of the sun, and well sheltered from the wind, may feel positively "hot;" while another, equally well protected from the wind, but sheltered also from the sun, may feel but comfortably warm; a third exposed to the full blast of the wind, to the rapid passage over the body of a colder air, may reasonably complain of being chilled. Now it so happens that the disorders that depend upon what is known as catching cold depend for the most part upon the sudden changes of temperature. "These disorders, says an authority, "are induced by the removal of heat to an usual extent from the external or internal surface of the body." The same writer recognizes three factors in the probable cause of a "cold"—a low temperature, air in motion, and moisture; and I think that common experience teaches us—*à propos* of these factors—that colds are most frequent when the weather is cold and windy and wet. Now, against these evils of sudden change woolen undergarments afford a trustworthy protection. They isolate the body. They prevent it from being influenced by the abrupt changes of temperature that are active around. Their properties are such that they become the poorest exponents of those changes. Linen and cotton, on the other hand, as good conductors of heat, are susceptible to modifications of temperature. They render the body injuriously *au courant* with the condition of the surrounding atmosphere and would encourage it to take part in all the changes.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 16.

SALT LAKE CITY, UTAH, SEPTEMBER 1, 1887.

No. 7.

EVENING THOUGHTS.

The winds blow low—the winds blow high,
And threatening storm-clouds gather near—
And Satan's hosts are marshal'd nigh,
Perchance to foul the atmosphere.

Where, where have truth and justice fled?
Why are they not in session found?
Their posts seem occupied instead,
By adverse spirits lurking 'round,

But truth is true, and justice just,
And such they ever will remain;
And 'tis decreed, ere long, they must
Return and fill their seats again.

It seems that hell has opened wide
And sent its vilest imps abroad,
To vilify, impugn, deride,
And persecute the Saints of God.

But God is God and will sustain
The glorious work he has begun,
Till peace shall from its rising, reign
Unto the setting of the sun.

Fear not, ye Saints—you who indeed
Are living as the Lord requires,
To sacred cov'nants giving heed,
And every word which God inspires.

An ordeal furnace near at hand,
Will test your faith and texture too;
But God will give you grace to stand,
And He will help you safely through.

And when the winds and tempests blow,
And the primed furnace vents its heat;
Whatever comes, 'tis yours to know,
Your triumph yet will be complete.

Not so with those who, falt'ring, break
The sacred vows they've enter'd in;
With life and with their all at stake,
They seek the world's applause to win.

They'll draw your saintly sympathy
Over the hapless choice they make;
For when 'tis all too late, they'll see
They made a ruinous mistake.

O that we all would watch and pray,
And ever true and faithful be—
Move on and upward day by day,
And nearer, O, our God, to Thee.

E. R. S. S.

Salt Lake City, August 24, 1887.

THE LAND OF YESTERDAY.

Far in the West, beyond the setting sun,
Beyond the waves that glow like molten gold,
There lies an island; and, when day is done
And we gaze o'er the waters, we behold
Its calm green meadows and clear winding streams
And purple hills that seem to touch the sky;
But over all there hangs a mist of dreams,
Scarce lifted by the breeze that seems a sigh,
And never voice comes from the Silent Shore,
But whispered sounds and songs of days of yore.

The isle is called the Land of Yesterday;
And there are buried human hopes and fears,
And joys and sorrows—ay, and hearts, they say,
That have been broken in this world of tears!
And you and I have each our treasures there,
And stretch out yearning hands toward the shore,
And long to wander in the meadows fair,
And sweet loved paths we knew in days of yore;
But the chill mist hangs o'er the farther side,
And sounds of weeping float across the tide.

Alas, we never, never more may stand
Again within the Land of Yesterday—
Never may hope to clasp with eager hand
The days that were too bright, too sweet to stay!
But, lest our sinking hearts should wholly die,
There comes the promise of a dawn so bright
That all the mists and all the gloom will fly,
And all the sorrow pass in golden light,
And God Himself in heav'n's most glad "For aye"
Restore our treasures lost in Yesterday.

—*Family Herald.*

A. L. B.

ITEMS FROM ENGLAND.

EDITOR WOMAN'S EXPONENT:

On the morning of June 20th, the day previous to the one appointed for the State Service to be held in Westminster Abbey, London was, for probably the first time in its life, in true holiday attire. The day was one of those pure, clear days, when no density of atmosphere or suspicion of fog marred the full beauty of the effect. Our grand old buildings were never shown to such advantage. St. Paul's Cathedral, from a turn on the river, came into full view, and every part of the dome and cross was clearly discernible. The sun shone gloriously upon the gilt tracery of the House of Parliament, that stood out grandly in relief with the back ground of clear blue sky. The gloomy, somber air London usually wears, when contrasted with the bright continental cities, was nowhere to be seen, and in its stead we had sunny weather and balmy air. One might have imagined Comus had taken us all under his control for the time being. It was a general holiday, and every one seemed bent upon enjoyment. Surely no fete day in Paris had ever rivaled the West End of London in picturesque style. Piccadily, Bond Street and Waterloo Place was fairyland itself. Standing at the Duke of York's Column, and looking up to Piccadily circus, we could well imagine we were in the grounds of an enchanted palace, with the double approach of triumphal arches. Garlands of roses were festooned across the streets, and hanging baskets of flowers suspended by cords from either side. From Constitution Hill to the Mall the decorations were the finest and most splendid, on account of the richness of the materials employed. Silk velvet, brocades and tapestries were much used here with good effect. At Piccadily circus end a triumphal arch was erected, which spanned the street and was surmounted by the royal arms, and bore this motto: "Victoria, all nations salute you." This was followed down the incline of Regent Street and Waterloo Place by a number of panels (thirteen in all) suspended from the houses in a transverse direction to give the appearance of a continuation of the arch. The mottoes on these were as follows: "1837, Jubilee 1887." "The British Isles." "The Indian Empire." "Your Colonies and Dependencies, in Europe, in Asia, in Africa, in America, in Australasia, and Oceana Give You Greeting," and at the end of these a triumphal arch, similar to the first, was erected, bearing these words: "Victoria, our Queen." Pall Mall and St. James was a blaze of red cloth and fanciful devices. Piccadily had some very handsome decorations by private individuals; conspicuous among these were Baroness Burdett Coutts, who spared no expense; it consisted of crimson

velvet, gold bullion fringe and a festooned drapery of blue and silver. The white pillars were alternately bound with blue and silver cloths and sprays of ivy, and was most artistic; it stood out in pleasing relief to the endless red and yellow along the route. This house certainly carried off the prize in that vicinity. Devonshire House was also very effectively decorated, but the arrangements for the illuminations seemed to be the feature here. Another noticeable feature was the decoration of Charing Cross Grand Hotel and the Constitutional Club, which were trimmed with blue and primrose color, the former being a blaze of crimson and gold.

Northumberland Avenue, on which the hotel stands, was gay with venetian masts fixed from lamp-post to lamp-post. Besides these, what may be termed general decorations, almost every house was more or less elaborately decorated.

All night throngs of people traversed the route, and as early as four in the morning most of the people had assembled, ready to see the procession, that took place nearly seven hours later. But jubilees are rare occasions, and the crowd seemed determined to put up with any discomforts, without grumbling or being ill-humored, during the long hours of waiting. The weather being fine, it made it more pleasant, and even dustmen and water cart drivers came in for many a ringing cheer from the bystanders, who felt inclined to be joyful.

The first part of the procession set out from Buckingham Palace at 10:15, and consisted of Indian chiefs and members of the Royal family and their suites. At 11:15 the Queen's procession started, and consisted of eleven carriages, the first five containing Lords and ladies in waiting; the next five contained the children and grandchildren of Her Majesty, and the eleventh contained the Queen, the Princess of Wales and the Crown Princess of Germany. Behind the Queen came the grandsons, sons-in-law and sons of Her Majesty. Then followed the Master of Horse, Keeper of Her Majesty's privy purse, Aides de Camp to the Queen, Equerries to their Royal Highnesses, etc., on horseback. The processional route was from the Palace, up Constitution Hill, Hyde Park corner, Piccadily, Regent Street, Waterloo Place, Pall Mall, Lockspur Street, Northumberland Avenue, Embankment Bridge Street, to the west door of the Abbey. The Ladies and officers of the Queen's household awaited the arrivals at their door, and joined Her Majesty's procession to the Dais. All the leading Clerical dignitaries were present, including the Bishop of London, the Dean of Westminster, the Arch Bishop of York and Canterbury. The clergy preceded the Queen, and were followed by the Princes in their orders; then came England's Sovereign, with the Master of Horse and Ministers of the Robes following; then came the Princesses, who rode with the Queen and their attendants, and the remaining daughters and granddaughters of Her Majesty with a host of attendants too numerous to mention.

A grand march by Handel was played on the organ by Doctor Bridge, as the procession advanced up the nave, and the Queen took her seat upon the Coronation Chair on the dais, surrounded by her children and many crowned heads and representatives of foreign nations. On the marble slab of the altar stood the costly

Communion Plate. The Golden candlesticks held candles, but they were not lit, and between these were placed four large bunches of white lilies, a rare decoration in Westminster Abbey. The ladies wore morning costumes—long dresses, but high necked, with bonnets, and most brilliant and costly jewels. Full dress was worn by the gentlemen. The costly, magnificent costumes worn by the ladies, combined with the showy uniforms of the Princes, and dazzling appearance of the Indian visitors and Kings and Queens, who literally blazed with jewels, all presented a spectacle never to be forgotten by those who witnessed the imposing ceremony of publicly returning thanks to the King of Heaven for His mercy and goodness.

After the guests were all seated, a Fanfare of trumpets, by the State trumpeters, announced the Queen's arrival to those inside. This was the signal for every one to rise to their feet and remain standing till the Queen was seated. The service that had been ordered by Her Majesty for the day was then gone through, and at the close the Queen presented her hand to the Princes and Princesses to kiss, and in return gave them a motherly kiss on the cheek. This seemed to impress the spectators very much, such a natural and affectionate display on the part of the Queen to her children, that verified the truth of the statement that, "One touch of nature makes the whole world akin." The procession then reformed and returned by Parliament St. to the Palace, where Her Majesty held a reception, and in the evening gave a grand banquet to her noble guests.

The Queen looked very well, and was attired in black and white. Her ornaments were diamonds, and the usual orders were worn. If any proof was required that English people could be loyal, the Queen had ample opportunities of observing, and we are sure the most exacting person could not have had more homage paid; and may the remaining years of that noble lady's life be amidst friends, and in peace and happiness.

The streets were lined with people all day, and in the evening all traffic being stopped, the crowd was immense. The illuminations were of a very elaborate nature. Thousands of pound's worth of gas was consumed that night. The buildings that were most illuminated were the Mansion House, the Bank of England, the Royal Exchange, Devonshire House and the Charing Cross Hotel. These were hung with tiny colored lamps, that stood out in strong contrast to the sombre looking buildings they illuminated. The Crown and V. R. were everywhere displayed, and one of the softest and prettiest effects was the lighting of private houses and gardens by these fairy lamps, as they are called. Several houses were outlined from attic to cellar with gas jets, which was effective and brilliant. Altogether London seemed transformed into a very desirable and fairy-like abode. Each one had striven to be successful, and they were. The next day, June 22nd, the children's fete took place in Hyde Park, which was crowded to excess. There were 30,000 children from various schools, and their teachers were appointed to take care of a certain number each. A drinking mug was presented to each child, and amusements of every description were provided for them. The mugs were manufactured by Doulton and Lon, and on either side a portrait of Her Majesty and the year of her accession and the date of the present one. A little girl of twelve summers, Miss Dunn by name, had the honor of receiving her mug from the hands of the Queen, who passed through the Park on her way to Windsor. This was presented by the Queen because, for some years, the child had not once missed attending school or been unpunctual. No doubt the little maiden inwardly trembled when the Prince of

Wales introduced her to the Queen, who, in the kindest and most motherly manner, handed her the cup, saying, "I am glad, dear child, to give you this token in remembrance of my Jubilee." This, no doubt, will be a memorable incident in the child's life, and let us hope she may receive a crown from the King of kings hereafter; this will also encourage her companions to be diligent and study carefully, and so gain knowledge, which means power.

I will endeavor to write you a further account shortly.

MARION.

WOMAN'S VOICE.

EDITOR EXPONENT:

I feel it a duty, or more as a privilege, to pen a few of my thoughts on paper. I take the opportunity with a thankful heart on account of the invitation extended through the paper.

We as a little branch of God's kingdom upon the earth have also a little to bear with the rest in regard to persecution. Four of our brethren are cast into prison for conscience' sake. We all feel that it is hard to bear. One of the four is the Superintendent of the East Harrisville Sunday School—Levi J. Taylor—a man whom we honor and respect, and that we all love with pure hearts. Oh, how can our Father in Heaven look upon such scenes! But we know as His children humble in the dust, calling for deliverance night and day, the little as well as the big, the rich as well as the poor, He can cure this wound that is so sore and is tried so many times. Oh, Father above all fathers, come and cure this wound of Thine humble children, for we feel there is no one else. Cry unto Him, ye children, and He will soon come from His hiding place and deliver those that love Him and keep His commandments, and His power shall be manifested on the mountains to the pure, noble and brave, and to those that have suffered persecution for His name's sake shall He give a crown of glory, which no one else can wear but those that have suffered, and they will be remembered through all eternity. Therefore, fear not, oh ye sons and daughters of God, for endless is the glory that awaits you if true here upon the earth.

O, ye mothers in Israel, for you my heart swells, with your little costly jewels around you given from above unto you. Mother, what art thou? Art thou of no worth on this earth in this age and time? Have you borne sons and daughters in the kingdom of God? For what purpose? Are they to be despoiled, or destroyed by our enemies? Would you not rather they be taught the principles of the Gospel when around your knees, than to see their ruin and destruction, and of no worth to you in the eternal worlds? We as mothers cannot afford it; they are too precious for a mother to have them go to ruin; there is too much love for them we own; next to the heart of God is our love for them, O, ye mothers. Where is that being on the earth that possesses the love of a mother? And this love is pure; therefore, oh ye mothers, are ye pure inasmuch as ye possess this love; and inasmuch as ye bring up your children unto God ye are saved, and great is your salvation, which is waiting for you.

Therefore, let us be watchful, and stand like guards in our places in the kingdom of God; and let us never allow any wrong to be committed in our little circle, but with sharp eyes look to the point of duties in every direction, come life or come death, and nothing can prevent the blessings of God resting upon us.

I close with a humble prayer in my heart

for the Lord to bless all the mothers in Israel.
Yours in the Gospel,
ELIZABETH CHRISTOPHERSON.
Harrisville, Aug. 29, 1887.

ANNIVERSARY.

The Primary Association of the 21st Ward of this city held an annual meeting in the ward meeting house, on Wednesday, August 24th, 1887, Mrs. Mary Davis presiding. Meeting opened by singing, "Supplication." Prayer by Sister Ellen C. Clawson. Singing again, "Anticipation." Minutes of last annual meeting read and approved. An address suitable for the occasion was given by Counselor Annie Steers; Recitation, by Eva Barfoot, "The Smile Triumphant;" Recitation, "The First Robin Song," Lillie Papworth; Recitation, "The Kingdom of God," Joseph Williams; Recitation, Minnie Tilt; Song, "Learning," four little girls; Recitation, "The Battle of Life," James Woodruff; Dialogue, "Home Manufacture," Kate Moss and Emily Farnes; Recitation, Alfred Sylvester; Recitation, Sarah Gunn; Recitation, Gertrude Arbuckle; Recitation, "The Orphan Child," Deseret Dover; Recitation, "Rowing the Boat," Emily Farnes; Song, "Speak gently, it is better far," etc., Rosie Davidson; Recitation, "Mind Mother," Rebecca Williams; Recitation, James Moss; Duet, Louie and Lena Walsh; Recitation, Bertie Williams; Recitation, "Truth," Alfred Sylvester; Duet, Lillie and Annie Olsen; Recitation, Walter Williams; Recitation, "I must not tease my mother," Ada Folger; Recitation, Belle Folger; Recitation, four little girls, a verse; Recitation, "Apple Time," Daisy Westwood; Recitation, Lizzie Sherwood.

Interesting and encouraging remarks were made in brief by Sisters Ellen C. Clawson, Camilla Cobb, Lydia Ann Wells, Presendia L. Kimball, Emmeline B. Wells, Emma Toone, and Counselor Herbert Foulger. Closing address by President Mary Davis, who urged the children to attend the conference on the 17th of September, in the Assembly Hall. Meeting was adjourned. Singing, "Parting Hymn." Benediction by Counselor Eliza Schutts.

After the close of the meeting the invited guests, with the officers of the Association and sisters of the ward, were ushered into the Relief Society Hall adjoining, where a large table was spread with a bounteous repast; fruits and flowers in great profusion helped to beautify and grace the tables. The children were not neglected or forgotten, and each little one was served by willing hands, and all were satisfied and gratified. It was a day of pleasure and we trust of profit to all gathered to commemorate the occasion.

Sister Davis, and her aids and assistants, deserve the praise and commendation of the parents of the ward, for the kindly care and interest they have manifested for the little ones since the organization of this helpful, educational department of spiritual labor.

Mary Peabody, of Salem, became the wife of the late Horace Mann, who had a head as destitute of imagination as Hawthorne's was full of it. She wrote the novel of slave life in Cuba entitled, "Juanita," which was published last spring, a few weeks after her lamented death, and was the constant companion of her sister Elizabeth, who is the original promoter of the Kindergartens, which Mrs. Quincy Shaw has taken under her special protection. Sophia Peabody had the fortune to wed the shy but powerful romancer, Nathaniel Hawthorne. She was equal to the situation, and in the "Life of Hawthorne," which has been written by his son, there is nothing more beautiful than the womanly sympathy which she supplied to the man of genius.—*Ex.*

"SO HE BRINGETH THEM UNTO
THEIR DESIRED HAVEN."

Psalm cvii, 30.

"So!"—through storms and darkness,
Through great waters deep,
Through the cloud whose black embraces
Hidden sunbeams keep:
So, He brings His chosen there
To the Haven safe and fair!

"So!"—through fierce winds blowing,
Through rough desert ways,
Through long nights whose dreary darkness
Reaches o'er the days:
So, He brings them Home at last,
Safe from every stormy blast!

"So!"—through cares and trials,
Through temptations strong,
Through dead hopes, whose joyous blossoms
Have been waited long:
So, He brings His chosen Home,
Nevermore to sadly roam!

"So!"—by tears and longings,
By the spirit's strife,
By the hands outreaching vainly
Toward this empty life:
So, He brings them Home to share
In His perfect "fulness" there!

"So!"—by small, slow footsteps,
By the daily cross,
By the heart's unspoken yearning,
By its grief and loss:
So, He brings them Home to rest
With the victors, crowned and blest!

"So!"—by scattered ruins,
By sweet links unbound,
By fair blossoms all unheeded,
Trampled on the ground:
So, He brings them Home to Him,
Where no cloud their joy can dim!

"So!"—oh, weary pilgrim,
'Tis the Master's way,
And it leadeth surely, surely,
Unto endless day!
Doubt not, fear not—gladly go;
He will bring thee heavenward so!

JENNIE HARRISON.

TO MY DEAR MOTHER.

A goodly number of years have passed
Since you came to earth—Oh, they go so fast!
The days, the months and years go by
Fairly unheeded—on wings they fly;
And, when we look back, it seems so odd
To see what a curious path we've trod—
With thorns among roses, joy mixed with pain,
Gladness and sorrow, sunshine and rain—
Mingled together on every side,
None of them anxious their faces to hide.
Often it seems that of all this host
Sorrow makes her appearance the most.
She visits the lowly as well as the great,
The poor as those of high estate,
Giving us all of her cup a share,
Of which you, mother, received full fare.
You have toiled for us in days gone by,
And shown us the way to God on high;
You've watched our short and fevered breath,
When it seemed we must part by the hand of death;
You have knelt by our bed in silent prayer,
And asked of God, He our lives would spare.
When toils are named we can think of none
Which by our mother have not been done.

And now we wish that your future years
May be less hestrewn with cares and tears;
That all your sorrows may be past,
And happy years may crown your last;
That long with us you may yet remain,
Oft your wise counsel to give again.
May you at last be crowned above,
To dwell with those who rule in love;
And that we all may meet you there,
Shall be our constant, earnest prayer.

ANNIE.

CHARITY.

We are taught that "Charity covereth a multitude of sins." Very many are so near-sighted as to believe that when the Apostle spoke of charity, he meant simply the giving away a small portion of our goods, the loss of which would never be felt by ourselves or families. Having given a cold dinner now and then to tramps, and perhaps dropped a twenty-five cent piece into the poor-box once or twice in the course of a year, the average church member feels satisfied his charities have been large enough to cover what few small sins he may feel inclined to commit. Then there are others who are very liberal as far as giving money is concerned, who are not possessed of the faintest spark of true charity in their souls. There are men and women who give simply that their names may be seen and spoken of by others as heading the list of those who give large subscriptions to charitable objects. They are anxious to be spoken of as charitable, large-hearted persons, and for that reason often give large sums of money, which is, in reality, often badly needed in the homes of these same charitable persons. Very often this class of givers receive their full reward when their names, together with the large amount they have subscribed, appear in some one or other of the religious papers for which most of their more fashionable or wealthy friends subscribe.

Why not? The Pharisees had a similar reward. It is possible to give very liberally, even beyond our means, and still not be possessed of true charity, for St. Paul has said, "Though I bestow my goods to feed the poor; though I give my body to be burned, yet have not charity, it profiteth nothing."

The God who measures our charities is able to look beyond the action to the motive which first prompted that action. In his eye the widow's mite counted for much, simply because it was given freely; not because she expected to have praise from her neighbor, but through the desire to do all the good that lay in her power to those who were less favored than herself.

The charity of which the Apostle spoke meant more than the giving of money, food, or clothing. Giving our goods is only one way of showing that we possess charity. To me it seems that generous sympathy, freely expressed in time of sickness or trouble, where no material help is needed, will be accounted to us for charity.

In my observation of people I have found very little of "The charity that thinketh no evil." I have met very few who were willing to credit their neighbor with right motives, although his actions might not seem in accordance with his profession. People generally are too willing to judge others from their own standard of right and wrong, forgetting that no two persons view an action from the same moral standpoint.

A woman may belong to a dozen charitable societies for the poor, yet, if she can see very little that is good in her neighbor's actions; if she is continually on the watch for something in that neighbor's manner of life or dress with which to find fault, surely she is not possessed of the "Charity that is kind."

Why is it that women have so little charity for one another? Let a woman make one false step in life, and her whole sex at once forsakes her. Sisters, schoolmates, intimate friends alike ignore her. Not one of all her intimate friends will stretch out a hand to lift her up to the moral plane from which she has fallen. Not they. They are all too busy, perhaps, in organizing a society to send the Gospel to the heathen in Central Africa, to waste thought or sympathy on a fallen sister at home. They feel that there is more respectability in organized effort. Then, too, it is very gratifying to

human vanity to see one's name often in print in connection with some kind of gospel society, thus giving others the impression that one is very charitable.

It would not be considered at all proper, even in our enlightened Gospel land, for the most charitably inclined sister to be seen speaking to one of these fallen ones. Society, even if it were sure that she were trying to reclaim the lost one, would turn its back on the woman who would dare thus to lower herself. All she can do, and retain her position in that wonderful organization called "Society," is to attend, at stated periods, the meetings of charitable societies, and give liberally of her money to Christianize heathen women in Central Africa, or India, or some other far-away country—and from which, in many instances, they never receive any benefit—while perhaps more than a dozen women in the same block in which this charitable woman lives are perishing, both body and soul, their remorseful and agonizing cry to be saved remaining unheeded and unnoticed because no Christian woman can be found who will take them by the hand and help them to forsake their old life, and find honorable, respectable employment. In thus denying to fallen women all means of returning to a better life, society has made a fearful mistake; assumes to be more just than Christ Himself, who commanded the sinner to sin no more; and, until a broader charity is manifested, and something more is done by way of reclaiming the fallen at home, would it not be just as consistent, and much more modest, to say less about our "Charitable Societies for Converting the Heathen."—*Selected.*

EMMA M. MYERS.

NOTES AND NEWS.

H. W. Mabie is writing the "authorized" life of Helen Hunt Jackson.

The *Record* nominates for president of Wellesley College, to succeed Miss Freeman, Miss Rose Elizabeth Cleveland.

Mrs. Crawford, Paris correspondent of the *London Daily News and Truth*, is said to earn \$10,000 a year by her pen.

The Queen laid the foundation-stone of the imperial Institute Building in London recently. Twenty thousand persons were present.

The Woman's Congress, of which Mrs. Julia Ward Howe is president, will hold its next meeting in New York City, Oct. 26, 27 and 28.

The novelist Eugenie John, better known as E. Marlitt, author of "The Old Mam'zelle's Secret," died at Arnstadt, her native town, at the age of sixty-two.

Our condition never satisfies us; the present is always the worst. Though Jupiter should grant his request to each, we should continue to importune him.—*Fontaine.*

Each girl in Wellesley College performs forty-five minutes' work each day. There are three hundred girls, and every girl is trained to do one kind of work quickly and well.

At the late election in Texas, Galveston's finest women were at the polls distributing ballots. They also had booths, from which they dispensed refreshments. The Texas women are in earnest and ought to be allowed to vote.

An International Council of Women, called by the National Woman Suffrage Association, will be held in Washington, D. C., opening March 25, closing April 1. 1888, to commemorate the Woman's Rights Convention held in Seneca Falls, N. Y., in 1848.

WOMAN'S EXPONENT.

EMMELINE B. WELLS, - Editor.

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EDITORIAL THOUGHTS.

Behold, we count them happy who endure.—JAMES
v, 11.

"Well, to suffer is divine;
Pass the watchword down the line,
Pass the countersign, "Endure!"
Not to him, who rashly dares,
But to him, who nobly bears,
Is the victor's garland sure."

These significant lines, how much truth they contain, and how intensely the Latter-day Saints can appreciate such sentiments. The quotation, "Behold, we count them happy who endure," indeed how much these few words imply. We see a brother or a sister who has patiently and nobly borne suffering, privation, hardship and bitter experiences, laid peacefully away in the silent grave, and we do indeed count them happy; they have endured to the end of their days, and have gone to a better and higher sphere; they have fought the good fight and gained the victory, notwithstanding all the doubts, trials and temptations they had to encounter.

To achieve some great public good, to accomplish some grand purpose in life is praiseworthy and ennobling; to add to the happiness of others, or to help them to rise in the scale of being, to increase in knowledge and intelligence above one's contemporaries by diligence and application, all these are laudable ambitions, and may be counted worthy objects for which to have lived and worked and gained success; but yet one or all of these may be done, and even well done; and after, all the needful courage may fail, doubts may multiply, friends may prove false, troubles may hedge one round about, jealousies may creep in unawares, and the firm resolve, the fixed determination may waver, and little by little one may give way, without scarce knowing or realizing the failing strength of endurance, until the hopes and ambitions that animated the once happy man or woman, are lost sight of; the spirit that buoyed up the drooping heart in other times of trial has departed, and the unconscious one may be drifting away alone, with a mind darkened and disconsolate. If to all such could come in forcible language the words of Scripture, "The race is not to the swift nor the battle to the strong, but to him who endureth," it might help many a weary traveler on the high way of life.

The only sure and steadfast anchor to the human soul is the Spirit of God, and how can one always be in possession of that spirit? By being obedient to all the commandments given, so far as it is possible for poor frail humanity; by keeping in view at all times the pattern given by the Savior, "To do unto others as we would wish them to do unto us," by loving our neighbor as ourself, and striving to overcome evil with good from morning till evening, and evening until morning, dedicating ourselves anew to God each day of our lives, and helping our brother or our sister, as occasion or opportunity offers, not only in deeds of truly Christian charity and benevolence, but in words of

kindness, and in a spirit of meekness, and with a sincere desire to bless and comfort.

The prophecies of ancient and modern times foretell the falling away of many, and indeed there have been many zealous, devoted members of the Church who have fallen out by the wayside from various causes. This apostacy from time to time causes all thoughtful people to inquire into their own condition, and examine their own hearts; not that one should wait for examples or reminders of this kind, but it is natural, when all is serene and prosperous, to float along carelessly with the tide, but when one or more chance by accident, or lack of caution, to go beyond their depth, or run against a snag that detains or upsets them, those who are in the same stream or channel naturally take warning and seek to avoid the breakers against which they have been dashed, or the shoal where they have foundered.

We often hear these days spoken of as "the days of trial," "the test is coming," and similar sayings, but are not, and were not the people of God in all ages tried, and "tried as by fire?" Every reader of sacred history knows this to be the case. This may be a dark time; to those who see no purpose in it, it must be so; but the light of the Gospel, the testimony that this is indeed the work of God, should be ever-present, or there is danger of stumbling. What the Latter-day Saint wants to look for is light, not darkness, nor that which will tend to darkness, but if there is only a little light, only a ray of hope, as it were, in the hour of bitter trial, cherish that little, and it will grow brighter and brighter. One should not dread the trials too much; the promises of the Savior are always consoling, always new; just as fresh and good to-day as they were two thousand years ago. The inspired poet said:

When thro' the deep waters I call thee to go,
The rivers of sorrow shall not thee o'erflow."

Sorrows and trials are often sanctified to those who "pass under the rod," if they are endured with fortitude and resignation to the divine will. Christ Himself is spoken of as a "man of sorrow, and acquainted with grief." Then if one wants to be like unto Him he must drink the bitter cup. Has not the Lord said He would have a tried people? Then what can the Latter-day Saints expect? To weather the storm however fierce the gale; if they have the courage to stand firm and maintain their integrity they will live to see the clouds break away, and a brighter light shine forth from the darkness, or if they die in defense of the right it will be well with them.

"The darkest day,
(Live till to-morrow) will have passed away."

Do not brood over the dark forbodings, or try to steady the ark of the covenant, but gather up courage and strength equal to the greatest occasion. The kingdom of God has been established never more to be thrown down, or given to another people. Knowing this, let each one be sure of himself by trusting in God and keeping His Spirit, and all will be well with those who keep on the whole armor of faith, and those who endure unto the end will be saved, and we shall count them happy indeed.

EDITORIAL NOTES.

THE Quarterly Conference of the Relief Society of the Juab Stake of Zion will be held in the Nephi meeting house, on the 23rd of September. The Young Ladies' Mutual Improvement Association and Primary Association on the 24th of the same month, the day following.

THE Stake officers of Y. L. M. I. A. are hereby officially notified to prepare semi-annual Stake reports, carefully, upon printed blanks, and forward them as early as the 15th of September, that a complete and satisfactory report may be made to

the general conference in October. Direct the reports to Miss Mary E. Cook, 323 E., Third South Street, Salt Lake City, Utah.

THE Stake Secretaries of the Relief Society are hereby officially notified to prepare semi-annual Stake reports, and forward them directed to Dr. Romania B. Pratt, Deseret Hospital, Salt Lake City, Utah. All reports should be in the hands of Dr. Pratt as early as September 20th, in order that she may have sufficient time to prepare the general report for the October Conference.

THE Conference of the Relief Society of this Stake of Zion will be held in the 14th Ward Assembly Rooms in this City, on the 15th of this month (September) commencing at 10 a.m. and 2 p.m. It is hoped by the President and officers of the Relief Society of this Stake that there will be a fair representation from each organization in the county. As it is the time for written reports, and as the secretaries have been so often reminded to send the reports punctually to the secretary as early as the 5th of the month, there will of course be no failure in that respect. All those interested in the Relief Society and its benevolent work are cordially invited to attend.

THE Y. L. M. I. A. Conference of this Stake will be held on Friday, the 16th, at the 14th Ward Assembly Rooms, commencing at 10 a.m. and 2 p.m., and it is earnestly desired there should be a good representation from all the several Associations in the County. Brethren and sisters interested in the work of improvement mentally, morally and spiritually of the young people of Zion, are invited to attend the meetings of the conference.

THE Primary Associations of this Stake will hold their conference on Saturday, the 17th inst., in the Salt Lake Assembly Hall, commencing at 10 a.m. and 2 p.m. It is expected there will be an interesting programme and exercises by the children, and it is hoped that each Association in the county will be represented, and a large number of children with the presidents and officers from the several wards in the city. The spiritual development and training of the little ones is certainly an important work, and those who have charge of these Associations should receive encouragement from the parents in their labor of love and duty.

HON. A. A. SARGENT.

Hon. A. A. Sargent, ex U. S. Senator from California, and since minister to Berlin, whose death was announced recently in the papers, was a friend and advocate of woman's suffrage, and also a firm believer in justice and rights for all, even "Mormons."

His wife showed great kindness and courtesy to the "Mormon" women who attended the Eleventh Annual Convention of the N. W. S. A. in 1879, of which she was at that time one of the officers, and is a most interesting woman, and an active worker in the suffrage and in other ways for the advancement of women. Mr. and Mrs. Sargent have, we are told, spoken many times in favor of our people when an opportunity offered, which our people can fully appreciate, as it is the custom of the world at large to denounce Mormons. Those who are free from prejudice are the exception.

We sincerely sympathize with Mrs. Sargent in her great loss. When such men die there is cause for sorrow, for the world needs such honest and upright men to fill positions of honor and trust in the government.

The following letter from Senator Sargent to Miss Anthony will clearly demonstrate his standing in the woman suffrage movement:

"I regret that the necessity to proceed at once to California will deprive me of the pleasure of at-

tending your convention of July 19th, the anniversary of the spirited declaration of rights put forth thirty years ago by some of the noblest and most enlightened women of America. Woman's rights have made rapid strides since that day in juster legislation, in widened spheres of improvement, and in the gradual, but certain recognition by large numbers of citizens of the justice and policy of extending the elective franchise to women. It is now very generally conceded that the time is rapidly approaching when women will vote. The friends of the movement have faith in the result, and its enemies generally admit it. Courage and work will hasten the day. The worst difficulties have already been overcome. The movement has passed the stage of ridicule, and even that of abuse, and has entered that of intelligent discussion, its worst adversaries treating it with respect. You are so familiar with all the arguments in favor of this great reform, that I will not attempt to state them; but I wish to say, that as an observer of public events, it is my deliberate judgment that your time is near at hand. There are vastly more men and women in the United States now, who believe that women should have the right to vote, than there were in 1848 who believed the slave should be freed. This is a government of opinions, and the growing opinion will be irresistible.

"Respectfully yours,

A. A. SARGENT."

This letter was written in 1878, but Senator Sargent has ever since advocated these same liberal views. He would not, we are confident, have voted to have the suffrage taken from the women of Utah, for he believed in the progress of women, not in hindrances put in the way.

Such men should be remembered with gratitude; they have enriched the world by living in it, and their deeds will live after them.

HOW TO BECOME USEFUL IN LIFE.

How very many different ways there are of being useful, but to become most so, I can scarcely determine.

There is a great diversity of opinions upon this subject. Many very talented persons, who possess superior intelligence and intellect, devote themselves, almost exclusively, to the pursuit of science, perhaps some particular branch, and then most generally give the world the benefit of their investigations. Perhaps it has been a life-work; then the whole world is the gainer, consequently we may say such have really led lives of true usefulness.

There is another class who aim to be great statesmen and politicians, and exert all the energies they possess to attain a complete and thorough knowledge of how best to govern and control the affairs of state. This class, if they really desire the interests of the people and seek to make the condition of their fellow men better, must assuredly rank among the useful of mankind.

Then again there is the philanthropist, who, perhaps, denies himself that which would be pleasant and agreeable to him, that he may materially benefit others. He tries by every means in his power to improve the social condition of his fellow men, and to elevate them in the scale of being. He seeks to raise up those who are bowed down, to alleviate the suffering, to ameliorate the condition of the captive, and in short, we must acknowledge that his life is to all within his reach, useful and beneficial.

Others again live only to be useful in the service of the Lord, caring little for the usages of society; they seek not the pride of the world, or the perishable things which pertain thereto, but labor to save the souls of the children of men; to teach the principles of salvation according to their peculiar ideas or religious beliefs. They, too, may be accounted useful.

There is still another class of useful men and women I will mention, who exercise their brains to invent all the several branches of mechanism, some one thing and some another. These inventors, if successful, are not only benefactors to the age in which they live, but in many instances to succeeding generations, and thus their names are held in honorable remembrance. But to mention each and every class separately would occupy too much time. There is an endless variety of ways in which to be useful both to ourselves and others, but which is the best or most successful way for each depends more or less on surrounding circumstances, and yet we may all arrive at some general conclusions.

But perhaps you will say I have particularly alluded to men. That is true; men seem to take precedence in all these things, and yet there have been women who have filled prominent positions with as much dignity and credit to themselves as men. Women have ruled over nations, and have been honored in their stations, and have conferred as great benefits upon their subjects, and given quite as much satisfaction (and in some instances more) as men, and women have made themselves of great use to the world, or the age in which they lived. But I will try to come down to the subject as relates to myself. I have spent considerable time, and I hope some of it in preparing to make myself useful to others, but as yet, comparatively, I do not seem to have accomplished much, still I have not been indolent; my time has been almost entirely occupied, and I reflect a great deal how to make the best use of it possible.

There are a multitude of little trifles performed every day, that seem nothing, and yet each of these are of use; their worth should be estimated by their numbers, not by their magnitude.

I cannot satisfy myself on this subject, but will sum up my ideas thus: The one who helps most to do good to others, lives most truly a life of usefulness.

EMMA WELLS.

January, 1874.

IMPROVEMENT.

First we must remember to do unto all people as we would they should do unto us. Love our enemies, and do good to them that despitefully use us. Some of the sayings of our enemies are too true to a great extent. One of their general remarks is that the greater portion of our young people can not tell why they are Latter-day Saints. This should not be, for the time will soon come, when all those who do not know this to be the true Church of Christ, will cease to be members of this Church, and thus become like seed sown on stony ground, which thrived for awhile and then died out. First we should live each day so as to enjoy the Spirit of the Lord, to guide and direct us. Secondly, we should study the scriptures, more especially the Old and New Testaments, so we will be thoroughly posted on the principles of the Gospel, and able, at any time, to defend the same. Unless we do so every time an opportunity presents itself, we will be condemned for neglect of duty; and it would have been better had we never been connected with the Church.

A few years hence our parents will have passed from this stage of action, and we in their place will have to take hold of this Kingdom with its mighty labors and problems and roll it on. And also the time is not far distant when we will be the only people who will sustain the constitution of the government under which we live, which guarantees to every person the right to worship God according to the dictates of their own consciences, and freedom, liberty and equal rights to all; of which the present rulers of that government are striving and, to a great extent, depriving us. And thus unawares fulfilling the prophecies predicted by Joseph Smith as well as many prophets of old.

Now in view of the great work and mighty problems which this kingdom and the government under which we live comprise, each young person should ask himself the question: am I better fitted for this great work than my parents or the rulers of the day? Worldly prosperity alone will not fit us, nor mere book learning endow us for the great labor that awaits us; but a faithful performance of every duty and a gradual advancement upon all true principles connected with the government upon the earth. This Gospel will fit us for this great labor. We have no time to idle away, until we have fully posted ourselves with the principles of the Gospel.

There is so much to be done, so many duties to perform. We should attend Sabbath School regularly, and every other meeting we possibly can, especially the Improvement Association, and feel willing to perform our parts in the programme. I should be pleased to note a greater interest among the young in these meetings, a greater desire to improve themselves. I think the officers more especially should attend and feel deeply interested in this great work.

We should also read all the good books we can. We can then say with Sir Wm. Wallace: "I am sure to converse with none but wise men, but abroad it is impossible for me to avoid the society of fools." And as Sir John Herschel, calling good books the best society in every period of history: "Were I to pray for a taste which should stand me instead under every variety of circumstances and be a source of happiness and cheerfulness through life and shield against the ills, however things might go amiss, and the world frown upon me, it would be a taste for reading good books." By doing this you are placed in the best society, the wisest, wittiest, tenderest, bravest and the purest characters that have adorned humanity. One cannot wonder that Tenelan said: "If the crowns of all the kingdoms of the empire were laid at my feet in exchange for my books and my love for reading, I would spurn them all;" or that the Historian, Gibbon, wrote: "A taste for books is the glory and pleasure of my life. I would not exchange it for the glory of the Indies." All these words of wise readers show that they who rightly cultivate the reading habit, can not only have the best society and friends always at hand, but at length can say with all modesty, if he reads right and remembers well, My mind to me a kingdom is.

May we ever be found faithful to the cause of truth, is the prayer and desire of a brother.

R. F. BARR.

Nephi, March 26, 1887.

BIOGRAPHY OF MRS. MARY ANN YOUNG.

Mrs. Mary Ann Young, wife of President Brigham Young, was the daughter of James W. Angell and Phebe Morton Angell. Her father was born in Smithfield, Rhode Island, Oct. 15th, 1776, and her mother in or near Utica, New York, March 28th, 1786. Their daughter Mary Ann, some items of whose history we are about to give, was born June 8th, 1803, at Seneca, Ontario Co., New York. Both parents were of a religious nature, and the teachings and early training of Mrs. Young were calculated to develop the most sublime and devotional tendencies. Her father was a great reader, particularly of the Scriptures, and was a man of good understanding. Her mother too, was very fond of reading and explaining the Scriptures to her children, and especially the words of the Savior. Mrs. Young says, when she first commenced attending Sunday School, the first text she learned to repeat was, "When thou prayest, pray not as the Pharisee and hypocrite, but enter into thy closet and shut thy door." This text was very strongly impressed upon her mind, and the feeling it

implanted was conducive to secret prayer. She once asked her mother why the first books of the New Testament were so much alike; this was when she was a very little girl. Her mother replied, to make the testimony stronger, that the testimony of three or four witnesses substantiated the truth of the statement. Such early instructions were the foundation of religious principles, proving the power of thus disciplining the mind by a simple process in early life into a religious channel of thought and feeling.

Mrs. Young's parents, while she was a child, removed to Providence, Rhode Island; and it was in that city she grew to womanhood. She was naturally of a devotional nature, fond of reading the Bible, especially the prophecies and sayings of the Savior. At an age when she felt competent to decide upon religious matters, she united with the Free Will Baptist Church in Providence, because of the belief in baptism by immersion, and because they extended the right hand of fellowship to all the professed followers of Christ. Mrs. Young's parents were both members of the same denomination. She was for many years a regular and efficient teacher in the Sunday School of that church; and this spiritual training fitted her better for the work which afterwards devolved upon her in this Church and kingdom.

She heard casually of the Book of Mormon, and being intensely interested in religious subjects obtained a copy for examination. She testifies that when she took the Book of Mormon in her hands, the Spirit bore witness of its truth, and she could never afterwards doubt its divine origin. Her parents were then visiting friends in the State of New York. Miss Angell commenced writing letters to them concerning this Gospel. Thus her parents and their friends were led to investigate Mormonism. She soon after went to the State of New York, where she had the privilege of hearing the Mormon Elders proclaim those sacred truths which she had already believed for more than two years before she was baptized by Elder John P. Greene, brother-in-law to Brigham Young.

Before her parents were ready, Miss Angell emigrated to Kirtland, Ohio, at that time the gathering place of the Saints. Our readers will readily perceive by the train of incidents related, that Miss Angell was a young woman of more than ordinary strength of character, and well calculated to stand as a helpmeet to one who was destined to lead the hosts of Israel in the last days.

In Kirtland Miss Angell became acquainted with Brigham Young, who was at that time intimately associated with Joseph Smith, and an earnest and zealous preacher. She had always been exceedingly particular in receiving attentions from gentlemen, and had decided that she would never become a wife unless she could feel assured that the one whom she would choose for a life companion would be a man of God. Mr. Young had been bereaved of his wife, and was left with two little motherless girls, for whom he naturally felt anxious to obtain a mother, as well as a wife and companion for himself. Joseph, the Prophet, had called Brigham Young to the ministry, and just at that time, through the dispensations of a watchful Providence, he was guided and directed (no doubt) in choosing for his bosom friend one who possessed all those amiable and generous traits of character which make woman motherly in her nature before she becomes a mother to her own offspring; also those sublime and heroic elements that inspire to courage and devotion to the Deity, that help woman to stand firm in the hours and times of the strongest temptations.

Brigham Young and Mary Ann Angell were married in Kirtland in the beginning of the year 1834. Mr. Young's eldest girl, Elizabeth,

was then in her ninth year, and Vilate, the youngest, in her fourth, but Vilate being a very delicate, sickly child, required the most tender and constant care.

The testimony of these two women, reared to womanhood by Mrs. Young, is, that she was a true mother to them in every sense of the word, ever bestowing upon them the truest affection, and manifesting for them the earnest solicitude which characterizes the mother whose heart is in her labor of love.

Mrs. Young subsequently became the mother of six children, three sons and three daughters, all arriving at maturity except one (named Mary) twin sister of Brigham Young Jun., now Brigham Young, one of the Quorum of the Twelve. This little girl died in Nauvoo at the age of seven years.

At the time of the dedication of the Kirtland Temple there were many powerful manifestations. Mrs. Young says one evening her husband came home very late to his supper, and she inquired the cause. He replied, "The upper part of the Temple was illuminated, and I have been watching my friends." On hearing this peculiar remark, Mrs. Young said, "Where were they? Did you converse with them?" He replied, "The brethren who had been ministering in the Temple had been quietly observing personages passing about in the upper portion of the building." There were many similar testimonies borne of these wonderful manifestations of the power of God at that time.

Persecution raged in Kirtland soon after the Temple had been dedicated, and the spirit of apostacy was rife, even among the Twelve, and ran through all the quorums of the Church. Mr. Young being one of the most forward and active in assisting the Prophet Joseph to dispose of these difficulties, was bitterly persecuted, and on the 22nd of Dec. 1836, on a very cold stormy night, with just one man for a traveling companion, Mr. Young fled for his life from the hands of his enemies, and from his home, commending to God and to heaven his wife and five helpless children. Mrs. Young had twin babes, and her eldest son, Joseph A. Young, well known since to this people as a man of stern integrity and unusual business capacity. She was left alone to struggle as best she could under the complication of adverse circumstances surrounding her, relying upon God, in whom she ever implicitly trusted, to carry her safely through all the difficulties and trials which beset her way. She suffered from the depredations of those who were filled with the spirit of persecution, who had some of them been before-time associated with the Saints, but had fallen away. The mob would come to her house, and, professing to believe her husband was hid up there, frighten her until her nervous system became completely broken and shattered. In consequence of the hardships, frights and exposure to which she was subjected, a quick consumption set in, which seemed likely to prove fatal. The following spring Mrs. Young left Kirtland with five small children, alone, to join her husband in Missouri. She traveled the first hundred miles to Wellsville by private conveyance, and the remainder of the journey in steamboats to Richmond, Missouri. Worn out with travel and the fatigue of having the sole care of her children, when her husband met her he was so astonished and shocked at the change in her appearance, that his exclamation was, "You look as if you were almost in your grave."

But in Missouri the Saints were not allowed to rest; the spirit of mobocracy raged in the hearts of the inhabitants, and the Saints were driven from their homes in the middle of a severe winter. Many of the brethren and sisters were obliged to leave on foot, having no other way of traveling, their footprints not un-

frequently marked with blood upon the frozen ground and ice. Mr. Young having charge, in consequence of Joseph the Prophet being at that time in prison, with such teams as could be procured, would move forward, and, seeking some temporary place of shelter for his wife and little ones, would leave Mrs. Young to take care of herself and family, and return with such assistance as he could get, and gather up the poorer and more destitute of the brethren and sisters; also the widows and helpless orphans of those who had fallen victims at the hands of the cruel mob, and help them forward upon their journey. Thus it transpired that during the short interval of three months Mrs. Young kept house in eleven different places, previous to arriving at the place of destination. She being a woman of great firmness of character, as well as strong and powerful faith, was qualified not only to take charge of her own household, but to render much wise and judicious assistance in helping her husband to discharge the great responsibilities that even then rested upon him as a leader during the time of the Prophet's persecution and imprisonment.

To be Continued.

WOMEN OF INDIA.

When a Hindoo girl is born, there is no rejoicing in the house; often there is actual sorrow. She must be married before she is ten years of age, or her father is disgraced. When she is married, he must give a large dower with her, and if he is a poor man he gets hopelessly in debt in order to do this. He borrows money at an exorbitant rate of interest, and is ever after at the mercy of the saw-car or money lender.

When a son marries, he brings his wife and her dower home to his father's house, and the father is made richer thereby. But the daughter brings nothing into the house; she takes away, and the father is made poorer. This is the great reason why the girl baby is not welcome. But more than this, females are of no importance, either in this world or the next. They are classed with outcasts. It is degrading to the Hindoo Shastras to teach women and outcasts.

In the Bhagawad Gita, the poet represents Krishna as saying: "Even those who are born in sin—even women, Vaishyas and Sudras—take the highest path if they have recourse to me. How much more, then, sacred Brahmans and pious Kshatryas."

A woman's future depends entirely upon her husband, and her chief and only aim is to insure his salvation, in the hope that through him she may be saved eventually; that in one of the succeeding births, she may be born a man instead of a cat or rat, as she has been taught to expect if she does not make herself her husband's slave. She must cook his food, so that he will run no risk of being poisoned. No woman would poison her husband, and thus become a widow. To be a widow is the greatest calamity that can befall a woman, and is what she most dreads. She cooks his food but can never eat with him, or before he has eaten. His sons may eat with him, but not the wife or daughters. A woman who eats before her husband is turned into a bat.

A Hindoo man is anxious to have sons because no one but a son can light the funeral pile and perform the other funeral ceremonies for the father. If no son is born to him, he must adopt one. A man who has never married cannot be cremated. He is tied up in a blanket and slung on a pole like a dog, then carried to his grave by two coolies, where he is buried without coffin or shroud.

In some castes, if a woman has not borne a son by the time she is twenty-eight years old, the law allows the husband to take another wife. If a woman loses her eye-sight, or from

any other cause is unable to cook her husband's food, he at once brings home another wife.

The average age of Hindoo girls when married is about seven years, but they are betrothed much younger than that, sometimes at two months. According to Hindoo law this betrothal is a legal marriage, and if the betrothed husband dies, the little girl is a widow. If she belongs to a high caste, she must remain a widow to the end of her life. Her head is shaved in the presence of a jeering multitude; her jewels are taken away from her; she is forbidden to wear the choli or jacket, so must go through life with naked arms and shoulders. She must be the drudge and slave of the household, and no indignity or abuse is too great to be heaped upon her. She is told that she is as much the guilty cause of her husband's death as though she had murdered him. This even when she is too young to know what a husband means. At the funeral she must walk at least two hundred feet behind the other women, so that her shadow may not fall upon them and they too become widows. Her own mother dare not speak kindly to her, even though she herself may be a widow, lest perchance the gods should overhear, or the bystanders see that she pities the child. She can only eat one meal a day, and must wholly fast one day in each week, no matter how feeble may be her health. At stated times she must fast for several days together. Otherwise she loses "caste" and forfeits the respect and care of her family. She must not be taught to read or receive any instruction whatever. One of the widows writes:

"The English have abolished suttee, but neither the English or the angels know what goes on in our homes. The only difference for us since suttee was abolished is that we then died quickly if cruelly, but now we die all our lives in lingering pain. While our husbands live we are their slaves; when they die we are still worse off. They have all they wish here, and promises for the life to come, but for us there is nothing."

The theory, as enunciated by the ancient law-maker "Menu," is that "a wife ascends to heaven if, after the decease of her lord she devotes herself to pious austerity; but a widow who slights her husband by marrying again brings disgrace on herself here below, and shall be excluded from the seat of her lord." He directs that she shall emaciate her body by living on roots and fruits, "but let her not, when her lord is deceased, even pronounce the name of another man. Let her continue till death, performing harsh duties, avoiding every pleasure and cheerfully practicing the incomparable rules which have been followed by such women as were devoted to only one husband." All over India are seen little tomb-like structures, bearing a certain symbol. These show that widows have been burned there with their dead husbands. Since the government abolished suttee, no widows have been burned alive, except occasionally in native states beyond the reach of British jurisdiction. This happened in Nipaul a few years ago, when the prime minister died, several of his widows being victims to the cruel custom. According to the last census, there are 21,000,000 widows in India, half of whom have never been wives.

Many Hindoo mothers have so much dread of their daughters' becoming widows that they marry them to the bael tree, which is said never to die. If the tree does not die, the girls of course cannot become widows. Again, in some castes the reverse of this is practiced. When a father cannot find a suitable husband for his daughter, he marries her to a flower pot. Then he breaks the pot and the girl is a widow and he is saved from disgrace. Many girls are married to the gods of the temples.

It is never said of a young wife that she is

taken to her husband's house, but to her mother-in-law, which is done when she is ten or eleven years old. Previous to this she has remained in her father's house, and there is a most trying scene when she is separated from her mother. The air is filled with sobs and cries and groans from both persons. The little girl now becomes an abject slave to her mother-in-law, and she may not speak in her presence without permission. She must do the hardest part of the family work—the grinding of the grain, carrying of the water, etc., and whatever else the mother-in-law chooses to put upon her young shoulders. Until she has a son of her own, she has no authority or place in the house. After this she is treated with some degree of respect, but she has no individuality. She is henceforth known as "the mother of Rama," or whatever his name may be. One would suppose that after her own hard experience as a daughter-in-law, she would treat her own son's wife differently, but she will not. She will domineer over her, and treat her just as she has been treated. This is her revenge. A Hindoo woman is forbidden to pronounce her husband's name. She speaks of him as they, the plural number being considered more respectful. She also addresses him in the plural number, but he is always careful to address her and the children alike—in the singular.

A dozen years ago no Hindoo gentleman dared appear in public with his wife. If they were to go to the same place, they went in separate carriages, his a few rods in advance of hers. But now, in the large cities, they go out together, both walking and driving. This is largely due to European influences, and to the "Brahmo Samaj," the members of which take their wives and daughters everywhere. Now, the orthodox Hindoos are following their example to some extent.

There is a small "widow re-marriage" society in Bombay, the members of which pledge themselves to do all in their power to encourage widowers to take widows for wives, instead of little girls, as is the usual custom. One member of this society has had a dozen of these marriage ceremonies performed in his own house, he bearing the expense of the wedding festivities. There is another such society in Gujeral, and one in Rajamundry and Madras, so there is a gleam of hope for the widows. When a married woman dies, she is carried to the burning-ground in her richest dress and jewels, but a widow is carried in the plain dress which she wore during her widowhood. It would be unseemly for her to appear before her husband in another world with jewelry and fine clothes. It would appear as though she had not cared for his death. A Brahman woman who dies before her husband, will have a ceremony performed in her memory, as will be seen by the following letter by a man to excuse his absence from work:

"Respectable Sir;—This being the hospitably auspicious day on which all the Brahmans whose parental mothers did not die the death of a widow, that is who died before their husband's death, are immutably required to make perform an annual ceremony in their honor. For this necessity reason, I am compulsorily unable to attend to my office duties at the punctual moment."

Hearth and Hall.

S. F. NORRIS.

HYDE PARK PRIMARY.

EDITOR EXPONENT:

The eighth annual meeting of the Primary Association of Hyde Park, Cache County, was held on Saturday, July 9th. Sister Emma Pike, of the Stake Presidency, was present.

A programme of exercises was presented by the children, consisting of songs, recitations, a dialogue and an essay, which were both interesting and instructive, and showed that the little ones are being taught correct principles. Short addresses were given by several of the sisters of the ward, after which Sister Pike spoke about the Sabbath day. Said that plain clothes are honorable, and urged the necessity of secret prayer. Her instructions were timely, and greatly appreciated by the listeners.

The officers of the Association for the previous year were sustained for the coming year, with the addition of Sister Myra Lamb being appointed Ass't Counselor.

LYDIA DAMES, Secretary.

ORGANIZATION OF WORKING WOMEN.

The movement to organize the working-women of Boston, inaugurated by the Boston Woman Suffrage League, took shape on Thursday evening, August 18, in a public meeting at Wells Memorial Hall, under the auspices of the Central Labor Union. Mrs. E. R. Hazelton presided, and said that the meeting was called for the purpose of forming an organization for working-women, in which industrial and labor matters should be discussed, and mutual help be given in the way of bettering existing industrial conditions: an organization, in short, to do for working-women in this city what the various labor unions have done for working-men. Mrs. Abby Morton Diaz, President of the New England Woman's Educational and Industrial Union, spoke on the Benefits of Association. Addresses were made by Mrs. S. E. Merryfield, Mr. David Taylor, and Mrs. Charlotte Smith, of Washington, D. C. Further meetings of a similar character will soon follow.

This movement for working-women, if judiciously managed, may achieve important results. In Massachusetts there are more than two hundred thousand women who earn their support, by work outside of their own homes, at less than one-half the average rate of wages paid to men. In Boston alone there are twenty thousand women employed in shops and stores at from two to four dollars per week. It is high time that these women should organize for mutual help and protection. "The gods help those who help themselves," and those "who would be free themselves must strike the blow."

MISCELLANEOUS.

It is better to be nobly remembered than nobly born.—*Ruskin*.

If you cannot be great, be willing to serve God in things that are small.—*S. F. Smith*.

Only let us have faith in God, and we shall not lack the means of doing good.—*Andrew Fuller*.

A Catholic legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and he committed the other two.

The grave cannot hold any portion of the covenanted ones; eternal life is the portion of the whole man, God is the God of our entire manhood, spirit, soul, and body; and all live unto Him in their entirety. The whole of the covenant shall be fulfilled to the whole of those with whom that covenant was made.—*C. H. Spurgeon*.

AN "EMERGENCY" CABINET.

In every house, especially where the family is large, there should be some provision for accidents, and sudden attacks of painful disease. A contemporary describes such an "emergency" cabinet, as a box or closet arranged to hold a variety of articles, such as wide and narrow bandages of muslin neatly rolled and ready for use, the former for cuts or hurts on the body or limbs, and the latter for wounded hands or fingers. There should also be a packet of court-plaster, a roll of diachylon or adhesive plaster, pieces of old linen, lint, cotton, a small bottle of collodion for cuts, old muslin for mustard plasters, pins, scissors, and other necessities that will suggest themselves, and are known to good housekeepers.

Among useful things to be added to the above are such following simple remedies, as essence of peppermint, spirits of camphor, some first-rate olive oil, aromatic spirits of ammonia, water of ammonia, a little alcohol, common salt in fine powder, bicarbonate of soda, and a box of mustard.

The aromatic spirits of ammonia and camphor should be kept in every house where there are aged persons, as they are subject to sudden attacks of faintness, and both these agents afford relief and help to restore impeded circulation of the blood.

Mustard is a valuable nauseant, in cases of suspected or accidental poisoning. It may here be added that copious draughts of tepid water taken until vomiting ensues, and thereafter repeatedly until the poison is supposed to be thrown off, is a good remedy to use until the help of a physician can be procured. If pains are felt in the bowels, give copious injections of tepid water also, and rid the system in both ways of the poison as speedily as possible.

—*Phrenological Journal.*

A daughter of Ogden Bradly, of New York, and niece of Bishop Neely, of Maine, has won a diploma from the famous Paris School of Medicine, passing a brilliant examination and receiving the maximum mark. Her thesis was "Iodism," and for an hour and a half she was shrewdly and ably questioned by four of the leading professors of the school, each of whom had been provided with a copy of the thesis. She wore the black gown and white fichu prescribed for candidates.

A horrible instance of the inhumanity of courts toward women is related in a New Orleans paper. Carrie Johnson, colored, was convicted of stealing fifty cents and sentenced to one year's hard labor in the penitentiary. In company with other convicts she was put to work on a plantation, where twenty-six men and four women died from exposure and ill-treatment, and she returned a physical wreck, and had to be put in the Charity Hospital. Is not this a travesty on justice?—*Ex.*

Patents have been granted to women during the week ending August 2, 1887, as follows:

Bell Epperly, Lamor, Mo., Corset.

Clara Lenenberg, New York, N. Y., Armpit dress-shield.

Mary E. Morgan, Gainsboro', Tenn., Churn
Sarah J. Schack, Chicago, Ill., Stocking-supporter.

IN MEMORIAM.

It is with feelings of the deepest sorrow that we are called upon to record the death of Sister Phebe Singleton, which took place at the residence of her daughter, Sister

Annie Patterson, in Summit, Davis Co., Utah, August 21st, 1887, after a long illness of typhoid fever.

Deceased was born on the 29th of March, 1828, at Hucknal, Parish of Sutton, Nottinghamshire, England. Was baptized into the Church of Jesus Christ of Latter-day Saints on the 19th of March, 1850, by Elder James Stone. She never faltered in her faith, and her life was devoted to the discharge of her duties as a Latter-day Saint in every position in which she was placed. She leaves a husband and four children and many friends to mourn her loss.

In November, 1885, the Primary Association of the Slaterville Ward was organized, and at that time Sister Phebe was appointed First Counselor. In that office she labored with faithful and devoted interest; she also held the office of Assistant Secretary in the Relief Society for a considerable length of time. She died as she lived, a faithful Latter-day Saint, with a hope of coming forth in the first resurrection.

We, the Primary Association of the Slaterville Ward, desire to offer a tribute to the memory of Sister Phebe, our beloved Counselor, whom our Heavenly Father in His great wisdom has seen fit to call unto himself.

She was loved and respected, and we would offer to her bereaved family our sincere sympathy, and say, while we mourn the loss of a dear sister, we shall look forward with joy to the time when we shall meet the dear departed in that land of rest, where all tears are wiped away.

We pray God our Heavenly Father to bless and comfort those who mourn, and give unto them the sweet peace that the Gospel affords, and help them to realize that although their departed one has ceased to labor here, she has gone to continue her labors in a higher sphere.

Our sister now has gone to rest,
She has gone to dwell on a brighter shore;
She has gone to meet those whom she loved,
Whom death had parted long before.

And may the loved that here remain
Prove true and faithful to the end;
In faith and works united be,
Your mother's pure desires to free.

ANN HOLLEY, President,
ANNIE E. HOLLEY, Sec.

OBITUARY.

EDITOR EXPONENT:

It is with feelings of great sorrow that I record the death of Edmond Sant, son of George and Margaret Sant, born September 22nd, 1884; and died August 4th, 1887. He was accidentally burned to death while playing in a covered wagon with another boy near his own age. The cover was tied securely down, while the wagon was partly loaded with sacks of salt. The children had been playing in the wagon at the back of the house, alone; they took matches out of the dinner box, set them on fire to see the wind blow them out, and dropped one into the hay while it was burning, thus setting the hay in the wagon on fire. One little fellow crawled part way out of the small opening in the back of the cover, and then fell to the ground, burned but little, but little Edmond was burned to death while waiting his turn to get out, as he could not get out at the front for the sacks of salt. The father is one of the brethren who is driven away from home for daring to obey one of the commandments of God. His mother was away from home at the time of the accident working hard to provide clothes and food for her little ones at home. Sad, indeed, are the feelings of the parents in their bereavement, but they do not mourn alone, they have the heartfelt sympathy of all their friends. They do not live without hope; they look forward to a meeting in the realms of peace and bliss, where loving hearts will part no more, and "God will wipe away their tears" and comfort the oppressed.

D. E. DUDLEY.

Clifton, August 31st, 1887.

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Seventeenth Ward, Salt Lake City.

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WOMAN'S EXPONENT.

The Rights of the Women of Zion, and the Rights of the Women of all Nations.

VOL. 16.

SALT LAKE CITY, UTAH, SEPTEMBER 15, 1887.

No. 8.

"AT BREAK OF DAY."

BY DAVID SKAATS FOSTER.

The stars fade slowly, twinkle, pale and die,
Before the halo rising in the east,
A rosy glamour steals athwart the sky,
And grows to flames of gules and amethyst,
The hills are silver-rimmed, the curtain mist
As at some swift command, rolls back from field,
Valley and lake and wood, and floats away,
And the whole glorious pageant is revealed
At break of day.

There is a solemn murmur of the breeze,
There is a ripple on the lonely shore,
A solitary chirp among the trees,
Is taken up and echoed o'er and o'er
And dies away, and all is still once more.
Then comes the signal and all living things
Raise up an anthem, glorious, blithe and gay,
And the whole land with one glad chorus rings
At break of day.

There is a night of sorrow and unrest,
A darkness of the soul, a night when all
The world of thought is haunted and oppressed
And hemmed about, as with a dungeon wall,
When heaviness and fear upon us fall.
Take courage, then! the longest, darkest hour
Comes just before the first faint tinge of gray,
And sadness has no place, and fear no power,
At break of day.

And when that last, that silent, starless night
Comes over us, when the dark, sorrowful stream
Sweeps at our feet, in dread, relentless might,
And every deed and word and thought shall seem
To pass before us, in a troubled dream,—
What joy! to watch the faintly outlined shore
Rise, grand and glistening, 'neath morn's silvery ray,
To know that night departs forevermore
At break of day.

—Golden Rule.

THE DEAD.

A DIRGE.

I love the dead—
The precious spirits gone before,
And waiting on that peaceful shore,
To meet with welcome looks,
and kiss me yet once more.

I love the dead;
And fondly doth my fancy paint
Each dear one, washed from earthly taint;
By patience and by hope
made a most gentle saint.

O glorious dead!
Without one spot upon the dress
Of your ethereal loveliness,
Ye linger round me still,
with earnest will to bless.

Enfranchised dead!
Each fault and failing left behind,
And nothing now to chill or bind,
How gloriously ye reign
in majesty of mind!

O royal dead!
The resting, free, unfettered dead,
The yearning, conscious, holy dead,
The hoping, waiting, calm,
the happy, changeless dead!

I love the dead!
And will forget their little ill,
Eager to bask my memory still
In all their best of words,
and deeds, and ways, and will.

I bless the dead!
Their good, half choked by this world's weeds,
Is blooming now in heavenly meads,
And ripening golden fruit
of all those early seeds.

I praise the dead!
All their tears are wiped away,
Their darkness turned to perfect day—
How blessed are the dead,
how beautiful be they!

O gracious dead!
That watch me from your paradise
With happy, tender, starlike eyes,
Let your sweet influence rain
me blessings from the skies.

O godlike dead,
Ye that do rest, like Noah's dove,
Fearless I leave you to the love
Of Him who gave you peace.
to bear with you above!

And some, just dead,
To me on earth most deeply dear,
Who loved, and nursed, and blessed me here
I love you with a love
that casteth out all fear.

TUPPER.

A PRETTY PEN PICTURE.

Dear Aunt Est.

I have often thought I would describe to you some one of the few excursions which I have attended since I came here, but the last few months I have allowed myself to let all my literary amusements fall away from me. My heart has been too heavy for even the least effort.

Now, however, I am going to try and tell you of a little trip which a few of us took to the island (as it is vaguely called) on the 11th of last June.

It was a national holy day here, being the birthday of Kamehameha I. A concert to be given by our choir here, over at Kahana, took almost everybody away from here. But as we, over here, were not included among their singers or their guests, we were left at home.

After our concerters had departed, it occurred to us that it would be an excellent plan to get the boat and go over to the island, a little piece of land about a quarter of a mile out from the mouth of the river.

However, I remembered that I had been instructed to ring the bell for the Hui Manawalea (the R. S.) and what could be done. We talked the matter over, and agreed to invite the sisters of the Hui M. to join us over on the island, bringing their poi, with taking our lunch, and after an impromptu feast hold meeting over there.

The sisters soon spread the word, and all were anxious to go. Accordingly we set out. We put on our bathing suits, put dry clothes in our valise, and started. Mother walked down to the sea, but I was taken down in the boat from the mooring place on the river, a short distance from the house.

Here we are then, gathering from all points of the compass. Our boat was heavy laden,

and the water was low, and of course we stranded twenty times on the way down, but two or three half grown boys and girls calmly tucked up their clothes and pulled us off again.

When we reached the mouth of the river, we found many of the sisters waiting for us.

We tried to get mother to get in the boat, but no, she insisted on walking across through the sea, and away we went. It seemed to me every woman had a child; but tucking up their clothes, they all waded in and across. It was only about waist deep. Once across, all busied themselves in collecting materials for dinner—Raw shell fish, sea moss, and raw hei or devil-fish; and what laughing and chatter. Pono caught a great big fish with the hook and line. Mother and Lula went hunting shells and curiosities, while I sat down under the shade of the umbrella and watched the natives. Gracious! what an utter disregard of anything like modesty. It is startling to new-comers, but, like "kissing niggers," nothing when you get used to it.

The folks brought in a pail full of shells, and the natives many a handful of raw fish of various kinds.

Our simple feast was soon dispatched, the natives appearing in clean white wrappers, carried across in bundles on their heads. A short meeting followed, and then we set out for home. Mother still persisted in walking across, and in the hurry turned her foot, from which she still suffers at times.

All in all it was a very pleasant day, and many impressions, of which I have only given you the skeleton were graven on my mind. The purple sky, fleeced with lazy clouds, the golden, mellow sunshine, tempered by the salt sea breeze, the splash and jar of the waves upon the shore, the dark, bare-limbed natives, graceful and slow, in the blue waters at their work, the visions of the past, and the fears of the future, all had a vivid place in my mind that day. So it is! If asked to repeat our experience, we often bring out a rude frame work of events; and set it up, unclothed with the hopes, the thoughts, the bright impressions or sad interlacings, that made it what it was—a chapter in our lives.

HOMESPUN.

Laie, Aug. 8, 1887.

BIRTHDAY ANNIVERSARY.

MINUTES BY SISTER C. V. SMITH.

On Wednesday last, Sept. 7th, the annual gathering in honor of Sister P. S. Kimball met at her residence, in the 16th Ward, to celebrate the 77th birthday of that venerable and respected lady. About forty of the sisters from different parts of the city and others from the surrounding settlements, assembled about noon, and sat down to a table loaded with all the delicacies of the season. After dinner the gathering took the form of a meeting, and Aunt Presendia was introduced and requested to occupy a handsome plush covered easy chair, which was presented to her as a substantial token of esteem by her sisters and friends. After singing, "We thank Thee, O God, for a Prophet," prayer was offered by Sister Young.

Sister Presendia then arose and thanked the sisters for their presence, and for the beautiful

token of their affection and esteem, and felt to praise God for all His blessings and the love and good will of the sisters, and prayed that all might be blessed and spared to meet again on a similar occasion.

Some selections were read, and then Sister Fowler said she was glad to be present on this occasion, and was proud of Sister Kimball, and felt that she had her love and respect. Sister Savage congratulated Sister Kimball on attaining her 77th birthday. Sister Polly Howard made a few remarks. Sister Coon said she thought she was the oldest sister present, and she felt pleased to see so many gathered together to honor Sister Kimball. Sister Stewart of Draper said she felt proud to be one with the sisters on this occasion, and hoped she would be enabled to follow Sister Kimball's example, and be a blessing to her generation. Sister Airmett felt to pray that she might be steadfast in this work and be blest with all the faithful. Sister Bathsheba Smith expressed her pleasure at being present and felt to bless Sister Kimball with all the power and authority she possessed, and hoped she would live long to be useful to those who needed her, and that her blessings might be multiplied with her years. Sister Toone felt to bless all present, and expressed the same wishes for Sister Kimball's health and happiness. Sister Dyer was glad to meet with the sisters, and felt that the Spirit of God was present in our midst. Sisters Sanders, Jeffs and Becker then expressed their feelings of good will. Sister McAllister said she had never met with a better spirit or heard more beautiful sentiments than those uttered by the sisters, and she hoped that all would be blessed and have strength to overcome all the difficulties and trials that presented themselves, from within as well as from without. Sister Allsop felt to endorse all that the sisters had said, and felt to stand by every doctrine and principle of our faith. Sister Watmough said she felt to bless Sister Kimball, who had been her counselor and friend for many years. Sister McClain felt to bless all the sisters, and hoped that Sister Kimball would live many years to meet with the sisters on her birthday. Sister Dyer then spoke in tongues, and the interpretation was given by Sister Young. Singing, "The Spirit of God like a fire is burning."

Sister Maggie Cahoon said a few words, and Sister Fenemore said she felt glad to be able to meet with the sisters on this occasion; said she thought if we could only lift the veil we would see the angels present with us. Hoped that all would enjoy the Spirit of God, that we might all go on as Sister Kimball had done, and be faithful as she had been. Sister Davis of South Cottonwood said though all had not come from her ward that she expected to see, still she knew that all felt good to Sister Kimball, and joined in all the blessings and affection manifested by the sisters. Sister Roberts said she felt good to be here. Sister L. G. Richards said she felt to bless Sister Kimball, and pray that she might be long spared to bless the sisters. Sister Grieves said she felt that these meetings were like drops of dew to a thirsty soul. Felt to ask God to give a blessing to every one that came to this habitation for that purpose, and that God would keep us faithful, that we may return and see our Father's face in heaven.

Sister Cecelia Sharp then recited a piece, entitled, "Guilty, or not Guilty."

Sister Gray said she had attended thirteen anniversaries of Sister Kimball's birthday, and she hoped she would be spared to attend as many more. Sister Maggie Sharp said she thought Sister Kimball looked younger instead of older, and hoped she would live long to enjoy every blessing that had been promised her. Sister R. Daynes and Sister Lyons expressed similar sentiments. Sister Kittle said she felt

grateful for the privilege of being present; felt to love Sister Kimball for her work's sake. Prayed that she might be able to bring up her children in the fear of the Lord, and that we might all be faithful in this kingdom. Sister Johnson said she felt that we had had a good time, and hoped that such meetings may be renewed for many years. Sister Minnie Gray felt that all had been blessed in their visit here. Sister E. B. Ferguson said she felt that these birthday gatherings grew better and better every year. It was a red letter day in the year, for the Spirit of God and the angels were here. How many have been blessed in this house! Every one that comes here says, "What a holy place; how peaceful and how sacred the influence!" Felt that the prayers of the sisters would be answered; and that Aunt Presendia would be blessed and spared for yet many years to do good. Hoped that Sister Kimball would use the easy chair, and not spare it, for if it was worn out before the next birthday the sisters would re-cover it.

Sister Young said that all blessings were conditional upon our faithfulness, and Sister Presendia had been faithful through trials, that would have tried the utmost recesses of any human heart. The Prophet knew of her faithfulness, and saw by a revelation, when he was in Liberty Jail, that she was to be his wife, and the position that belonged to her.

Sister McClain then blessed the sisters in tongues, which was interpreted by Sister Young.

Sister Woodmansee said although she came late, she felt blest already in hearing Sister McClain bless the sisters in tongues. She felt one with the sisters in blessing Sister Presendia, and hoped the Lord would spare her life, that she might continue to be a blessing to others, and that we might all find her to be a very present help in time of trouble.

Sister Presendia then blessed the sisters in tongues, interpreted by Sister Young. She said, "If your eyes could be opened to see the blessings that God has in store for His faithful children, we could hardly believe ourselves. Be comforted, my sisters, for the Lord hath many blessings in store for those who are faithful. Then we shall be united to our husbands and children, and see those who have been faithful and overcome through much tribulation."

Mother Coon then spoke in tongues, which was interpreted by Sister Young.

The meeting closed with singing, "Lord, dismiss us with Thy blessing," and prayer by Sister Emma Toone.

The following poem was read by Sister Lula Greene Richards, as also the poem by Sister E. R. S. S., entitled, "Evening Thoughts," and "Our Twenty-Fourth," by Hope.

TO SISTER P. L. KIMBALL,

ON HER 77TH BIRTHDAY.

Thy three-score years and ten are past,
The term to man allotted,
Yet thou art hale and hearty still,
Though seven more are added.

Thy intellect is bright and strong,
Thy woman's heart so warm,
That all the graces round thee throng,
Acknowledging the charm.

Thou art not as the iceberg, cold,
Imposing, stately, grand;
But like the glorious sunbeam,
That warms the grateful land.

That wakes the flowers to beauty,
And with perfume fills the air,
Shedding hope, and faith, and life, and love,
And gladness everywhere.

The sick and chastened seek for thee,
Nor ever seek in vain:
Thou lov'st to soothe the stricken heart,
And make the reason plain,

To justify our Father's ways,
Though wrapt in mystery,
And prove it is in love He slays,
For this is given thee.

No drone art thou in the human hive,
No cumberer of the ground,
But patient beacon to thy sex,
And ever waiting found.

Then live, and love thy patron be,
And peace 'mid surging strife,
Till time yields to Eternity,
And death is lost in life.

C. V. SMITH.

S. L. City, Sept. 7, 1887.

TALKS ABOUT SCRIPTURE.

The Ten Commandments were given to the Israelites, descendants of Abram or Abraham, through Moses, from Mount Sinai, in a desert bearing the same name. As we know, the Lord had delivered the Israelites from the bondage of the Egyptians, who had become their masters, through the influence of Joseph, a descendant of Israel, exercised upon Pharaoh, the King, previous to the seven years' famine. We have also read the interesting account of the many plagues brought upon this same mighty empire of Egypt, because of its wickedness toward the enslaved Israelites. And how many times the King, a descendant of the same Pharaoh, refused to liberate the chosen people of the Lord. No natural father could be more watchful over the wants of his children than the Lord was over the necessities of this people whom He had delivered from their enemies, and afterward preserved from thirst and starvation, which would have been inevitable so many times without His kind and fatherly assistance.

The Bible tells us that some of their food, called "manna," was preserved for future generations to see upon what sort of bread their forefathers subsisted for the space of forty years.—Exodus xvi, 32.

Moses had taught the people during their travels, and indeed before leaving Egypt, that it was against the will of the Lord for them to bow the knee and worship aught besides Himself. When in the desert of Sinai Moses commanded the people to clean and prepare themselves to worship the Lord their living God, while he went up into the mount to receive further instruction concerning the wanderings, destination and government of the Lord's people. On his return, can the surprise and consternation portrayed upon his countenance be imagined, to find this favored people worshipping a golden calf, made from Egyptian jewelry? We read that his feelings were so much wrought upon that he allowed the stone tablets, upon which were engraved the ten commandments, to slip from his grasp, and they were broken, so that new ones were hewn from another stone to replace the fragments.

The death of so great a number of their people was a just, but terrible judgment of the Lord, for this great and enormous sin of worshipping idols and breaking His direct word at the same time.

We have now upon the earth more than one half of its inhabitants worshipping idols, in the shape of animals, both living and imitated, in wood, silver, gold, etc., the heavenly bodies, as the sun, moon and stars, the elements, as fire, water, wind, etc., and the objects in nature, and produced by nature, as the mountains, and living persons set up as gods. One class worships the devil, because, as they argue, the Lord is all goodness, and can, or will not harm them, while the devil is all evil, and they wish to subdue his wicked passions by their entreaties.

L. C.

ADDRESS TO THE MUSE.

Let pöesy's inspiration sweet
 The darts of envy now defeat,
 And cruel strife depart afar,
 While peace and love address the bar.
 My musing spirit, where art thou?
 I need thy glorious presence now;
 Relieve a trying hour like this,
 And thrill my soul with peaceful bliss;
 My joy and comfort thou hast been
 Through many a dark betroubled scene,
 And fain thy face I now would see,
 That I might give my thanks to thee.
 O, that I could have power and light
 To find thy dwelling place to-night;
 If up the Logan Canyon now
 The cooler breezes fan my brow,
 While gliding on with anxious haste,
 Thy love and blessing shall I taste?
 And if I raise my voice in prayer,
 Sweet spirit shall I meet thee there?
 My wounded soul, where shalt thou go
 To hear the holy numbers flow,
 That lift my soul from things of earth
 To music of celestial birth?
 O, let me touch the slumbering lyre
 That makes thy sweet prophetic fire.
 Oft hast thou called me from my sleep
 Thy golden calyces to reap;
 How sweet to mark the whispered line
 Beneath thy influence divine;
 This favor I would ask of thee,
 Pray do not stay too long from me;
 If other friends have gold in store
 I'm sure they could not love thee more;
 Revive to me the blest returns
 Of echoes heard by Watts and Burns,
 While fragrant breezes waft their store
 Of flowery language used by Moore.
 When near the river side I stand,
 'Tis there I feel thy gentle wand;
 And in the Temple of our God
 Thy holy numbers oft have flowed.
 O bring me now thy soothing power,
 With grace and wisdom for the hour.
 I know it is the blessed part
 To cheer the sad, disconsolate heart;
 Thy mission I can often see
 When thou return'st to visit me;
 But let me not offend my God,
 Nor need His hand to use the rod,
 His sweet reproof should not be lost—
 He chastens those He loves the most,
 But after stripes that He has given,
 The heart inhales the love of heaven.
 The Holy One from Timon came—
 All glory to His holy name;
 The good he sends is still so great,
 The evil has but little weight.
 O, let me love and praise Him still,
 For what He sends, both good and ill;
 With humble heart I'll kiss the rod,
 My righteous Father and my God;
 Accept my heartfelt thanks and praise
 For life and light in latter days.

J. P.

BIOGRAPHY OF MRS. MARY ANN YOUNG.

Soon after the Saints had reached Nauvoo (then called Commerce) Brigham Young was called on his first mission to England. At that time his family were ill with fever and ague, and his wife had been very recently confined. Mrs. Young's sufferings then seemed to have reached the climax, and in the midst of sickness and poverty, having been deprived of every comfort of a temporal nature calculated to make life pleasant or desirable, she was called to part with her husband and companion, and again to be left alone, unaided, except by Him who hears the raven's cry. Mrs. Young trusted in God and exercised that faith which none but a Saint can comprehend. When Mr. Young left home their babe, Alice, was ten days old. She subsequently became the wife

of Hon. H. B. Clawson, and died at St. George in Dec., 1874.

The courage and heroism of Mrs. Young at that time are worthy of all praise. Like a woman of God, she said to her husband, as she had always been in the habit of doing when duty called him in the darkest hour, "Go and fill your mission, and the Lord will bless you, and I will do the best I can for myself and the children." With the true devotion of a loving and faithful wife, Mrs. Young, in the midst of her own trials, sympathized deeply with her husband, who was worn out with fatigue and exposure, almost beyond the endurance of even man to bear, and had been for sometime ill, and at the time of his departure for England was not able to walk even a short distance. They were then residing at Montrose, on the west side of the Mississippi River; opposite Nauvoo.

Mrs. Young was often compelled to cross the river with her babe (leaving her little ones in charge of the eldest girl) to obtain such things as were necessary for their sustenance. These journeys were frequently made in a small skiff, and on some occasions in storms that would be calculated to frighten women of ordinary courage; but Mrs. Young was undaunted, and she has passed through trials in thousands of instances, under which it would seem women of fine nervous temperaments such as hers, must have succumbed. These hardships and vicissitudes have given her such shocks as have undermined her health, and although she is living now (at this present writing, but since deceased), and is in full possession of her physical and mental faculties, yet the pressure and strain has been such as only those who trust in God could possibly endure.

After Brigham Young's return from England, he removed his family to Nauvoo, and there Mrs. Young enjoyed a short respite from the extreme hardships which had marked her married life. In 1842 Mrs. Young's daughter, Luna, was born, her only daughter now living; she is the wife of Hon. George Thatcher, and the mother of ten children.

October, 1844, her youngest son, John W., was born; he was the first male child born after the revelation upon celestial marriage had been given, and his parents had entered into this holy order of matrimony. Mrs. Young's testimony in regard to the doctrine of the Latter-day Saints is strong and powerful. She says that she knows Joseph Smith was a prophet of God, and that Brigham Young is his rightful successor, by testimony upon testimony of the fulfillment of prophecies uttered by these leaders of the people. She says, "I know it for myself, and I bear this testimony to all the world, that this is the everlasting Gospel, revealed by the power of God's inspiration and the visitation of angels in the dispensations of the fulness of times." That the revelation given to Joseph Smith upon "plural marriage," she received at first as "thus saith the Lord," as also every principle of faith and doctrine revealed through Joseph Smith and Brigham Young. Mrs. Young, through all her trials and difficulties in sharing pioneer life with the people of God, has never rebelled against any principle, but has borne a heavy share of "the heat and burden of the day." In the exodus from Nauvoo with her family of small children in the dead of winter, she was ever cheerful and buoyant, aiding and strengthening her husband in the discharge of his arduous labors, by her faith and courage. Mrs. Young is a woman of great benevolence of character, and hospitable in the extreme. Her labors have ever been to do good to the Saints and to minister to those in need, especially to the widow and fatherless.

With her own hands, during the first years of the settlement here, she baked bread to distribute among the Indians. She had been

thoroughly disciplined in habits of industry in her early life in New England, and could spin and dye and oversee all that class of homework, as well as to perform much of it herself, which she did, notwithstanding her many cares and duties, both in her own household and as a mother among a great body of people.

During the time that Mr. Young was Governor of Utah, Mrs. Young entertained many strangers and people of rank and position in the world, ever presiding as hostess with that unassuming dignity which is characteristic of true greatness. She is a woman whom no changes of fortune or circumstances could ever alter.

She is fond of domestic retirement, and has been for so many years compelled to meet strangers, that now she feels the need of rest, and in the bosom of her family, surrounded by loving friends; she enjoys the luxury of a comfortable home, made pleasant by the dear faces and loving presence of those who are ever ready to minister to her wishes.

To be Continued.

NECESSITY OF PRAYER.

If we could realize the necessity of prayer, we would never neglect to offer up our thanks and gratitude morning and evening for the multitude of blessings that we receive. We cannot feel that it lessens our self-respect to bow in humility to our Heavenly Father. Would we not, if we wished to ask a favor of a well respected friend, approach them with courtesy, and prefer our request in well chosen words? And when they had kindly granted the favor would it not be good manners to express our appreciation in a few appropriate expressions? Then, if we do not feel this humiliating, why should we to bow on our bended knees to our Heavenly Father, and express our thanks and gratitude in language that seems most suitable to each one of us, and earnestly beseech Him to guide and guard us every day and hour of our lives.

The character and attributes of the God we believe in, are beautiful and sublime; but in a short article I can only touch upon some that appeal most strongly to my feelings. I have always felt a reverence and respect for His greatness, but a love for His goodness. And to think that He loves each one of us, with all our faults, no matter how poor or unfortunate we may be. He will hear our prayers, no matter where we are, or what we are. And He will sustain us through every trial that He in His wisdom and mercy sees necessary for us to pass through, in order to prove our true worth.

Then let us not feel that we weary Him with our constant pleading, but ask Him to teach us how to pray, that we may not ask for anything that would not be for our welfare or the welfare of those for whom we pray.

And may we be more earnest in our supplications, that by our zeal and His ever watchful care, we may be enabled to overcome the temptations that we are bound to be surrounded with, for we must have opportunities of choosing good from evil. Then may we all live so faithful, and strive to perform our little everyday duties so well, that we may be fortified and strengthened for the greater ones as they come along.

Hoping that we may all remain true through every test and trial, is the earnest prayer of a member of the Improvement Association,

MARY E. L. NEFF.

Nephi.

The *Union-Signal* says: "The University of Pennsylvania is the first of State institutions to forbid the use of tobacco to its students." But Oberlin College did this fifty years ago.

WOMAN'S EXPONENT.

EMMELINE B. WELLS, - Editor.

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SALT LAKE CITY, - - SEPTEMBER 15, 1887.

GENERAL CONFERENCE.

The Fifty-seventh Semi-Annual Conference of Jesus Christ of Latter-day Saints will be opened at 10 o'clock on Thursday, October 6th, 1887, in the Tabernacle at Salt Lake City, and will continue until the business necessary to be transacted has been attended to. The officers and members of the Church are respectfully invited to attend.

On the evening of Thursday, the 6th, there will be a general meeting of the Young Men's and Young Ladies' Mutual Improvement Associations.

On Friday evening there will be a general meeting of the Superintendents, Teachers, and all interested in Sunday Schools.

On Saturday evening there will be a meeting of the Priesthood.

These meetings will commence at 7 o'clock in the evening.

We wish the officers of these organizations to bear these appointments in mind.

WILFORD WOODRUFF,

In behalf of the Council of the Twelve Apostles.

EDITORIAL THOUGHTS.

The subject of the Salt Lake Library has not been editorially treated upon in the EXPONENT, except in the first effort made to secure a Ward Library. Its having taken this form, that of a Stake, will secure to its members and the public much greater advantages, and it will be of increased benefit to the people. It will reach a larger number of persons, and open up a new field, comparatively, for obtaining knowledge. Organized effort is always more effectual, both individually and generally. Such a broad field for the cultivation of intellect, as is now to be extended through this avenue (the Salt Lake Stake circulating library and reading room), cannot fail to materially change the current of reading matter and of thought with many, and impress and awaken a wish and desire, that will be attainable, to get reliable information on topics of the day and times past and present, that will be of incalculable value to the young student especially, and to those, to whom the world of literature is just opening its inner doors, or who are entering upon advanced studies in the arts and sciences.

The first great prophet of this dispensation said, in language not to be mistaken, get knowledge from the best books. The Latter-day Saints should certainly be the best informed of any people on the face of the earth, but it is not expected that knowledge will be gained without an effort on the part of the individual. The saying, "There is no excellence without labor," applies to reading and studying, and digesting what is read and studied, as well as to other departments of labor. People who read for pastime, generally read very light works, or if not, read in a very careless way; but those who read to gain knowledge cannot be too particular of the way in which they read,

otherwise they are as likely to become confused, and get wrong impressions as they are to receive real benefit. The selection of books is one of the most important matters, for bad books are almost, though perhaps not quite, equivalent to bad companions. There are parents who do not trouble much about the quality or kind of books their children read, yet would be very careful about their associates. In such a library as the "Stake Library," there will be no danger in regard to the character of the books, because it will be in the hands of those, who are perfectly capable and qualified to select, and it will be a great relief, no doubt, to many who feel the necessity and importance of the choice of books, to know that it will be safe to draw them from there without any examination of the works beforehand. Other Stakes of Zion will probably adopt the same or a similar course in the collection of books, and the formation of a library, and in this way a great advancement will be made in useful and classical knowledge and attainments.

We wish this library the most unbounded success, and consider it should receive the influence of those who wish to see the youth of Zion attain unto that higher development which will prepare them for the exceeding great responsibility that will certainly devolve upon them in the great events that must transpire in these the last days.

EDITORIAL NOTES.

On Friday, September 8th, we had the pleasure of attending the Relief Society Conference of the Weber Stake, in the Ogden Tabernacle, Mrs. Jane S. Richards presiding. There was a very large congregation present, and Prest. L. W. Shurtliff and Coun. Middleton were present on the platform, as also several Bishops and other brethren in the audience, as well as some on the stand. There was a good representation made of the work of the R. S., and much good advice given, as well as encouragement to the faithful laborers in the temporal and spiritual works of Zion. In our next issue we expect to give the minutes of the Conference. A good spirit prevailed, and some of the speakers addressed the congregation with a good degree of power.

THE 7th of the present month (September), was the anniversary of the birth of Mrs. Presendia L. Kimball, one of the veteran women in Israel. On that day she completed her 77th year. Her only sister, Mrs. Zina D. H. Young, arrived by train the evening before, just in time to participate in the festivities of the occasion. She had been in Bannock Stake for a short time past, holding meetings, and visiting among the organizations of the R. S., Y. L., P. A., etc.

About forty of the dear friends of Sister Kimball assembled at her residence before noon, intending to make a day of it, and tables were set, loaded with good things, in preparation for the feast. The affair was in the management of a committee of ladies, Dr. Ellen B. Ferguson, Mrs. Mary Grey and Mrs. Eliza Schutt being active in aiding to make the affair a complete success. We congratulate Sister Kimball on having reached her 77th birthday in such good health, and that she has had opportunities for the accomplishment of so much good. May she be blessed in her future life as she has been in the past, and more abundantly.

THE SALT LAKE STAKE LIBRARY.

In compliance with a request made of me by the Editor of this paper, I will briefly state the object and what is being done in the matter of the formation of a library in Salt Lake City; also its Constitution and By-laws.

The object of the institution is to found a circulating Library and Free Reading Room, where the

young, middle aged and elderly part of the community may find "nutriment" to feed their minds, in the way of ecclesiastical, religious, biographical, historical and scientific works, etc.

Especially is it designed to be an institution of learning religious truths and moral philosophy. To bring to bear such influences as will develop a taste for learning, leading many to thus employ their time in a way beneficial to themselves, and they in turn be able to benefit others. It is also designed to have FREE LECTURES given by our best talent for the benefit of those who are disposed to learn.

To this end have books and money been donated to start the institution, and we are steadily receiving donations of books and money from different parties, which is very gratifying. And from now on, Bro. Joseph E. Mullett, of 19th Ward, Librarian, will receive all books, and H. S. Hall, of Valley House, Treasurer, will receive all monies donated to the institution.

It is expected to open the Reading Room some time in October.

The following are Constitution and By-Laws:—

CONSTITUTION.

Preamble.

We, the citizens of the Salt Lake Stake, and members of the Church of Jesus Christ of Latter-day Saints, desiring to establish a circulating library and free reading room in said stake, do adopt the following Constitution and By-laws for the guidance of the same.

SECTION I.

The organization shall be known as the Salt Lake Stake Circulating Library and free Reading Room.

SECTION II.

The officers shall consist of a President, Vice President, Secretary, Treasurer and Librarian.

SECTION III.

The President, Vice President, Secretary and Treasurer with three others shall form the Board of Directors.

SECTION IV.

The first election of the said officers shall be held July 18, 1887, and they shall be elected biennially thereafter.

SECTION V.

Duties of Officers

It shall be the duty of the President to preside over all the regular meetings of the Board of Directors, to call special meetings whenever necessary, and to sign all orders on the Treasurer for the payment of money.

It shall be the duty of the Vice President to perform all the duties of the President in the absence of the latter.

It shall be the duty of the Board of Directors to attend all meetings of the association and to have general supervision over the affairs.

It shall be the duty of the Secretary to attend all meetings of the Board of Directors, to take and record the minutes of the same, and to conduct all necessary correspondence under the direction of the Board of Directors.

It shall be the duty of the Treasurer to keep a strict account of all means received and disbursed, and he shall make no order for the payment of money except by order of the President.

It shall be the duty of the Librarian to receive and classify all books, to have general supervision over letting the same out, and whenever necessity requires it, he shall have the power, with the approval of the Board of Directors, of appointing an assistant.

SECTION VI.

The President of the Church and his Counselors, the Twelve Apostles and their Counselors, the President of the Salt Lake Stake and his Counselors, and the Delegate to Congress from

Utah, shall be honorary members of the association.

BY-LAWS.

SECTION I.

ARTICLE I.—All Latter-day Saints and persons properly recommended, all honorary and life members, and all subscribers have the privilege of drawing books from the Library.

SECTION II.

ARTICLE I.—The cost of life membership shall be \$10.00; annual subscription, \$2.00; semi-annual \$1.00 and quarterly 50 cents.

ARTICLE 2.—A receipt signed by the Librarian will be given to each subscriber.

SECTION III.

ARTICLE I.—No member or subscriber will be permitted to transfer his (or her) privilege to any other person.

SECTION IV.

ARTICLE I.—Subscribers will be notified of the expiration of their subscriptions, and unless it be renewed within a reasonable time, they will forfeit their right to draw books.

SECTION V.

ARTICLE I.—Persons not regular subscribers, upon proper recommendation, will be allowed to draw books upon deposit of the value of the books or series, and payment for the use as thereof at the rate of ten cents per week.

SECTION VI.

ARTICLE I.—A label is on the inside of each book, stating how long the book can be kept; and for day kept over the specified time the holder will be subject to a fine of ten cents.

SECTION VII.

ARTICLE 2.—Books marked, "Reference" will not be allowed to be taken from the library, and any person violating this rule shall pay a fine of \$3.00.

SECTION VIII.

ARTICLE 2—Upon a written application before expiration of the prescribed time a book may be issued the second time; but no book will be issued the third time to the same persons.

SECTION IX.

ARTICLE I.—Persons desirous of drawing books, who reside outside of this Stake, may retain books double the regular length of time upon proper recommendation.

SECTION X.

ARTICLE I.—The librarian will be the only person permitted to take books from or place them upon the shelves.

SECTION XI.

ARTICLE I.—If a volume be defaced, injured or lost, the owner must pay the value of the book. If a whole set the holder will be responsible for their replacement.

SECTION XII.

ARTICLE I.—A registry book will be kept at the library, where the name of every person drawing books will be kept.

SECTION XIII.

ARTICLE I.—Periodicals and papers will be kept on file and any person mutilating or ruining them will be fined \$3.00.

SECTION XIV.

ARTICLE I.—All fines and penalties herein provided for shall be strictly enforced, and any person refusing to pay such fines, will lose all rights of drawing books until fines are paid.

SECTION XV.

ARTICLE I.—Any rule or regulation necessary, any amendment, or any change in constitution and by-laws, may be made at any regular meet-

ing of the board of directors, by and with the consent of a three-fourth majority vote of the delegates present from the wards.

SECTION XVI.

ARTICLE I.—The Librarian shall keep a list of the books called for, which are not in the Library, the author and the subscriber and the dates called for, and by whom; and such books shall, when the funds will permit, be purchased and placed in the Library.

After the adoption of the foregoing constitution and by-laws the meeting adjourned until July 18, 1887, at 8 p.m. in the Social Hall, when the officers for the ensuing two years are to be elected.

J. M. WHITAKER. Prest.

SEVENTY-TWO MORMONS TO BE TRIED.

Seventy-two Mormons are to be tried! Tried for what? Have they injured any one? Is there any destruction in their path? Who has suffered through their offences? Woman has been protected from insult and injury! The sacred rights of wife and mother extended, and such protection given her as in no other part of America! These men are not being tried for sin; no! Not for falsehood, fraud or deception in any way! Then for what is our thrifty Territory hunted through, and our best men incarcerated, robbed by fines and vexed by costs of suit, while wives are left in sorrow and trouble, and children to be scattered, with only the protection of heaven? Perhaps they think the ship Zion has run aground, and that there is nothing to do but to send these pretended protectors of liberty, like eagles with talons sharpened, and fasten upon these unprotected women and children to destroy them as a "slaughter of innocents."

Our government does not send its representatives here to inquire carefully into our real condition, and to know if we are the people we are represented to be! Are there not men in high places in the world who are of doubtful integrity? Are they all honest? Does not the world need a reform, beginning in the hearts of husbands and wives, to honor and be true to themselves and the sacred trusts imposed upon them as parents, in keeping covenants and obligations? What if the ship of state should stop on its cruise to Utah and see if all is safe and sound between here and Washington?

We are not perfect, but our principles *are*, and would save any family, town, country or nation from crime or sin, if adhered to. "Mormonism," as it is called, is a star of Bethlehem, a forerunner of great events if known and understood; and it has met with the same opposition as He whose coming was heralded by that wonderful "star in the East." It has done wonders already. For instance, the whole United States has joined with one accord, "Away with the ship Zion."

Utah is no disgrace, with its lovely homes, honestly labored for, with God's special care over those who have subdued the desert places, digging for thousands of miles ditches to irrigate the fields and the trees, and to provide drink for the flocks and herds. Now, through persecution, how crippled are the efforts, taking away the business men, the bone and sinew that wrought, as well as the brains that planned and prompted. Seventy-two men to be tried for no crime, for no guilt. Will the God, who rules the universe, and who holds the destiny of nations in His hands, close His ears to the prayers of the wives and children of the innocent men who are condemned unjustly? Almost 300 have already been incarcerated; those that have served their term in prison, some have been enfeebled through it; and for what are they sentenced? For murder? No! for the very opposite; for producing life, and sustaining it nobly; for truly honoring wives and establishing homes.

Not one of these men, no, not a Latter-day Saint in fellowship in the whole Church has a woman (not a wife), as the world calls it; no, not one, but wives! It is for wives and children, and for taking care of them and providing homes for all of them. No people now on the earth are so happy, pure, free, virtuous, upright and brave, honoring and fearing God with praise and thanksgiving in their hearts, as true Latter-day Saints, good men, loved and honored wives, and protected in their homes.

This despised people are in the possession of principles, that the world might be truly proud to acknowledge and live by. The true Saint has confidence in himself, in his God and in his brethren, and they have more in each other than other people, who know not God. Our nation has acted without a knowledge of the truth. There are, undoubtedly, many good and noble souls, who do not wish to inflict cruelty upon the innocent, and who would shrink from participating in it; but as surely as the sun ever shone this nation is now sanctioning something barbarous and inhuman, and they little dream of the consequences. Seventy-two Mormons under indictment to be tried, and what for? For making a country and peopling it—too honorable to insult a woman or to cause her cheek to burn with shame, but offering her marriage, with all its sacred ties and relations; and for this our nation is frightened out of countenance. What if our enemies should run the ship of state ashore, while the ship Zion rides the waves proudly, her banners floating aloft, that all the world may see?

ZINA D. H. YOUNG.

SCHOOL.

School, in the usual acceptance of the term, is an institution for teaching, and for developing the faculties of the mind by means of books etc., in the hands of those qualified to instruct, according to the rules laid down by the author.

And yet, we might go further and say, the whole world itself is one vast school for obtaining knowledge and understanding, even from the cradle to the grave, for we are continually reaching out and grasping after information upon some subject or other, at least it is so with every intelligent being.

The little child will count one, two, three, before it ever knows the value of numbers or their uses, and ask all kinds of questions as soon as they learn to talk. At no period in our lives do we cease to learn unless old age deprives us of the faculties of our minds.

In the last century wonderful improvements have been made, in regard to establishing and improving the system of schools; and the children of this age possess many very superior advantages which were denied their predecessors; the facilities for instruction being now so simplified and varied, that any one possessed of the least mental capacity, can hardly fail to obtain a common education.

In some periods it has been considered unnecessary, and entirely out of place for common people to learn even the first rudiments of their own language; and even among the higher classes it was only considered really essential for the Priests.

The diffusion of knowledge, through the medium of schools, has now become general in all enlightened countries; there are many places particularly noted for their excellent institutions of learning, and I hope some day, not far distant, to see Utah take a prominent place among the nations in this respect.

There are many different varieties of schools, Dancing, Fencing, Horsemanship, and many other accomplishments are taught in schools for this express purpose.

Schools are in and of themselves, among the greatest blessings we enjoy. Volumes might be written upon the subject to explain it in all its bearings and it would still be inexhaustible.

The subject is one of vital importance to us all, but I am not capable of bringing out any ideas which will be worthy of note although I have the greatest and most profound respect for all Institutions for the dissemination of knowledge upon the earth.

EMMA WELLS.

January 14, 1874.

STATEHOOD DISCUSSED.

RICHFIELD SPRINGS, N. Y. Aug. 28, 1887.

EDITOR DESERET NEWS:

I concur in every word of your admirable reply to the *Chicago Times* on the question whether Utah *now has* a republican form of government, which I had the pleasure of reading in your paper of the 23rd inst. Perhaps I can supplement what you have said by explaining that while it is true that every Territory is under the government of Congress so long as it is a Territory, and that the Federal Government is a republican form of Government, yet it is not in accordance with the *trust* which the Constitution of the United States devolved on Congress, for the Federal Government in any case to prolong indefinitely the Territorial condition. The subject of the relations of the Territories to the Federal Government is not new to me.

I had occasion to investigate it thirty years ago, when I took part in the last argument in the *Dred Scott* case before the Supreme Court of the United States. From that day to this I have always understood that the purpose with which the Federal Constitution conferred on Congress the power to create Territorial Governments in any region of country belonging to the United States, however acquired, as well as to manage and dispose of the public lands, was to form such communities into States and admit them into the Union; and that this power was not bestowed as a means of indefinitely prolonging the Territorial condition, and keeping open a field for Federal patronage and power. I do not suppose that at the present day there can be found anywhere in this country a well informed constitutional lawyer, who does not regard Congress as clothed with a trust to bring every Territory into the Union as a State as soon as its inhabitants desire it, and they have the requisite numbers and resources to sustain a State government of the republican form. What shall be considered a sufficient population has varied in different cases; but in the case of Utah there cannot be the slightest question of a sufficiency of population or resources. There is no dependency of the United States that has a larger population than Utah excepting the District of Columbia.

What then is the obstacle, or the pretended obstacle to your admission into the Union as a State?

If there had never been any polygamy in Utah you would have been made a State long ago. But now, the guarantees which your proposed constitution offers, whereby it will be made certain that polygamy will not be a practicable social relation in the New State, ought to be satisfactory to the whole country. I wish to convey to your people who know me, my unqualified conviction that it is perfectly competent for a new State, when it enters the Union, to make a compact with the United States, limiting the State's sovereignty in certain respects, as the proposed constitution for Utah, by a compact therein contained, limits the pardoning power and the power of amending the constitution in the matter of polygamy; certain writers in different parts of the country have very foolishly asserted that the Mormons of Utah are trying to

play a "trick," and that when the State has been admitted the Constitutional inhibition of polygamy will be repealed! These persons do not see that any repeal or change of those provisions is made by the Constitution itself entirely impossible without the consent of Congress. This would be a good and valid compact between the people of Utah and the people of the United States, after it has taken effect, and it ought to satisfy reasonable men. The Federal Constitution itself contains many such compacts. It lays prohibitions upon the States which diminish what would otherwise be the scope of their sovereignties. If a State were to do one of the things which are thus prohibited, the Federal government could easily find means to prevent individuals from availing themselves of the benefits of such a breach of the compact which every State in the Union has made with the United States by accepting and ratifying the Federal Constitution. If your proposed constitution shall become the fundamental law of the State of Utah, not only will all motive and temptation to contract plural marriages be extinguished, but such marriages will be rendered legally impracticable, and must remain so, unless the Congress of the United States should release the State from the compact.

What, then, will the people of Utah gain by being admitted into the Union under this proposed constitution? First, the whole subject of polygamy will be withdrawn from the legislation of Congress, and that relation or condition of social life will be placed under the ban of a safe and valid compact between the people of Utah and the people of the United States, or to express it differently, but with the same meaning, it will be placed under a solemn compact between the State sovereignty and the sovereignty that is established by the Federal Constitution. Secondly, you will gain a republican form of government, which no Territory has or can have in the proper sense of that description; for as you very justly say Territorial government is not self-government by the people of any Territory that the United States possesses.

There is a very great amount of popular prejudice and ignorance prevailing through the country, against which you have to contend. I am often amazed to see how everything relating to the religious beliefs and practices of the Mormons is misrepresented in journals that ought to know better. But the public mind is becoming slowly enlightened on this subject, and by the assembling of the Congress I hope to see the way smoothed for those public men who will have to act on this question of your admission, by enabling their constituents to view that question as they ought. Let not your people be discouraged; and I pray you, Mr. Editor, to continue to combat error and sophistry in the forcible, spirited and dignified way in which you have hitherto encountered them.

With the best wishes for the prosperity and happiness of all your people, Mormons and Gentiles alike, I am,

Yours sincerely,

GEO. TICKNOR CURTIS.

R. S., Y. L. M. I. A. & P. A. REPORTS.

WEBER STAKE.

The Thirty-third Conference of the Y. L. M. I. A. of the Weber Stake of Zion was held in the Ogden Tabernacle, Sept. 9th, 1887. After the usual opening exercises, prayer being offered by Elder R. Ballantyne, the statistical and financial reports of the several Associations were read.

Prest. Sarah Herrick expressed herself as being much pleased with such a good showing of the Associations as the reports represented, and the large attendance at conference to-day was an evidence of the interest taken by the

young ladies of Zion in the duties of their religion. She felt the need of the Holy Spirit in our weakness to assist us in the good work, and invoked the blessing of the Lord upon all present, especially upon the speakers, that rich instruction and counsel might be imparted on this occasion.

Coun. E. Y. Stanford said, "The reports submitted give evidence of improvement in the Associations throughout this Stake, and our recent visits among many of them have satisfied us that the young sisters are working faithfully in helping to build up the kingdom of God," and she would exhort them to continued faithfulness, and even greater diligence to obtain the blessings designed to be conferred through these organizations.

Sister Jane S. Richards remarked, "It is not the talking we do that will take us to heaven, but the good works we perform here upon the earth. We have been told to live pure, upright lives. This is our duty, and we should be careful to obey all good counsels coming from those over us, especially those of your parents, who can train you in the knowledge of God and direct you to exaltation and glory."

Coun. Charles F. Middleton said, "In looking over the congregation in this house yesterday (the Relief Society Conference), I saw elderly ladies, who had passed through a great deal of experience in the Church, but who had not had the privilege that you enjoy of meeting in their youth in associations of this character, and receive instructions as you are doing today, from those appointed to preside over you. There is a great work and great responsibility resting upon the youth of Zion, both male and female. You should be careful of the company you keep, and select and prefer as much as possible the society of those brought up under the influence of the Improvement Associations, who lead exemplary lives."

Sister Emily Shurtliff was indeed pleased to see so many young ladies present, and taking such deep interest in these societies. "We should all be earnest, diligent workers, and prepare ourselves, by the study of Church literature; to give a reason for the hope within us."

Benediction was then pronounced by Elder Wm. H. Wright.

At 2 p.m. conference resumed its session, prayer being offered by Bro. J. Stanford.

Sister R. Canfield gave an excellent report of the 5th Ward Association. This ward had only been recently organized, through the 4th Bishop's Ward having been divided into two wards.

Coun. R. E. Monch was very pleased to meet in conference this afternoon. "Among our many duties we should guard against tale-bearing. If we hear anything bad about a person, do not spread it so as to make it worse, but cultivate the spirit of charity, and treat everyone kindly, seeking for the Spirit of the Lord, which guides in the paths of truth and righteousness."

Elder Joseph Stanford said, "These Associations, I am happy to say, are proving a great benefit to the young people of Zion, but from the reports I think that the average attendance at meetings should be increased. It should be the aim of all to make them attractive. In rendering the exercises, the motto should be improvement. Readings, recitations, essays, etc., should be delivered in a strength of voice that all can hear; there is nothing so unpleasant, and which detracts so much from a meeting, as a failure to hear the speakers. Regard should also be paid to punctuation and rhetoric, that the proper sense and meaning of what is read or delivered may be conveyed with interesting and edifying effect. Exercises, when necessary, should be criticized, with a view to the correction of errors. Those who preside

should, in the discharge of this duty, breathe the influence of love and kindness, and corrections should be received in the same spirit. The works you read and study for the most part are of inspirational origin; they contain divine truths, and the children of Zion have to become proficient in all that will make them morally and intellectually great and powerful. We should be ambitious to acquire the command of good language, for under divine priesthood and blessing, perfect language, in fact all the arts, sciences, professions, and all that there is good and great in nature, will be made subservient to the glory of God and the happiness and blessing of the humble and obedient of the human race."

Sister Monch spoke in tongues, and Sister Russell gave the interpretation, the purport of which was, that the Saints were to arouse themselves—"awake, awake, to righteousness!" and blessing and joy and power awaited them. A holy influence pervaded the hearts of all.

The following presidents reported their societies, bore their testimonies and felt blessed in being present to enjoy the good influence and valuable teachings manifested by the speakers: M. A. Piley, Second Ward, Sarah A. Hart, West Weber, Annie Taylor, Mound Fort, Annie Belnap, Fourth Ward, Maria Russell, Riverdale, M. Ferrin, Eden.

Elder Richard Ballantyne had greatly enjoyed the meeting; the instructions were valuable, and we should make them available to our benefit by a practice of them. He exhorted all to be obedient to the commandments of God, and in an earnest, feeling manner invoked the blessing of the Almighty upon the daughters of Israel.

Prest. Sarah Herrick in a few choice remarks expressed deep satisfaction of feeling for the good spirit manifest during the meetings of of this conference; and an appreciation of the instructions given, and after referring to some items of business, announced the adjournment of the conference for three months. Singing, "School thy feelings," etc. Benediction by Bro. McIntyre.

M. CHAMBERS, Sec. pro tem.

WOMAN'S VOICE.

EDITOR WOMAN'S EXPONENT:

As one of the weak handmaids of the Lord I can no longer restrain my feelings, but must give vent to my sentiments, and express my gratitude to God before all the world, that I live in this eventful age, when God has again spoken from the heavens, and the light of day is dawning upon woman, who has been trampled under the foot of man for ages; when God in His infinite mercy is restoring her to that level for which she was created.

I feel that every daughter of Zion should sing praises to Almighty God for restoring such glad tidings. It is a very strong proof of the divinity of this great Latter-day work, which we profess to believe in. Think of it, girls! think of it, mothers! Do we appreciate the blessings and privileges we enjoy? The world call us slaves and dupes, but where in all the broad land do women enjoy such freedom? Where are they looked upon by their husbands as their equal, their counselor, if you please, a helpmeet in very deed? Should we not, then, educate ourselves to fill such a noble position honorably and acceptably before God? It is a matter of deep reflection for young women. Inquire of yourselves, what is the object of your creation? There certainly must have been a purpose in it. The Scriptures tell us that, "God created man in His own image; male and female created He them." Why should woman be considered so far inferior to man? Man has perverted the Gospel,

broken the law and changed the ordinances; this is why they are. How beautiful to contemplate the restitution of all things in these the last days. The Gospel breaks the fetters wherewith woman is bound, takes her by the hand and says, "Woman, know thyself." The women of Zion have a great and important work to do. "Man is not without the woman, nor woman without the man in the Lord."

Before closing I wish to show my appreciation of such noble, God-fearing women as Ruby Lamont, Lula Greene Richards and others, who dare proclaim the word of God amid such strong inclinations to follow fashion. I heartily endorse every word they say, and feel that there are many of the daughters of Zion who would gladly accept their doctrine, were it not for lack of moral courage to make their first attempt. But if the leaders in society among the Latter-day Saints would accept and practice it, the rest would gladly follow. It is said that "example is better than precept." I believe it true in this case. However, I feel that the words of these intelligent ladies are not lost, but are as bread cast upon the waters, and will return after many days, bringing its reward; and if my humble testimony will add any encouragement to those who are laboring to elevate women, I will feel amply paid for having endeavored to encourage.

ITEMS FROM UTAH STAKE.

EDITOR EXPONENT:

DEAR SISTER WELLS:—After many times thinking of writing to you, I have now determined to do so. When I last wrote my husband was absent on his term of imprisonment for conscience' sake. I am thankful now he has returned home in moderate good health and spirits. During his term we lost one of our children by death. He was permitted to come to its burial, a few days before his release.

There has been considerable sickness in this place for some time past, chiefly whooping cough, and turned to lung disease among children and babes.

On the 19th of August last Bro. H. H. Cluff, Sister A. K. Smoot and myself went up to Pleasant Valley to visit the Relief Society and Primary Associations, and to effect an organization. The late President left the valley for good, or for the present, at least. Mrs. M. A. Richard was elected President of the Relief Society, with Mrs. H. Walton and Mrs. Balantine as Counselors. For the Primary Association, Mrs. R. Avery was chosen President, and Mrs. L. Whimpy and Miss Lizzie Potter Counselors. We had a very pleasant trip and visit, found the Saints faithful to their trust. On our return we stayed over at Mill Fork, where there is a small branch of the Church. We there also organized a Primary Association with about thirty members, with Mrs. Lewis as President, and Mrs. Kate Wood and Mrs. Bigley, Counselors. We also had a nice time there. We left Provo on Aug. 19th, and returned after a trip of four days.

The quarterly conference of this Stake, also the Relief Society was held last week. We had good meetings, good and timely instructions. Much was said concerning our children, and the immorality brought about through excursions.

I feel it a day of warning to the Saints, as well as those of the outside world, and we should be on the alert in word and deed to forward the cause of the kingdom of God on the earth.

Your sister in the Gospel covenant,
MARY JOHN.
Provo City, Sept. 7, 1887.

CHARITY.

"But the greatest of these is charity" was the utterance of that great man among men, the apostle Paul, eighteen hundred years ago, and the sentence has come sounding down through the ages in clear ringing tones to the present time. Its truth, is echoing in our hearts to-day; but, alas, how little of its beauty and greatness do we see exemplified. If our enemy hunger it may be an easy enough matter to feed him with a few hard crusts that fall from our table, or on some holiday when bubbling over with good will we might vouchsafe him a slice of cake or plumpudding. But of the charity "that thinketh no evil," that allows to every one his own right to think and the expression of his thought seems to be a harder matter.

We do not quarrel with one another because our noses are not all of the same length and our eyes of the same color, yet, in as reasonable a way, there is a readiness to pounce upon one of differing opinions with a savage willingness to have him burned at the stake, if it were only the custom to do such things. That there are such numberless differences of opinion is a truly blessed state of affairs, for if all persons thought, acted and looked alike this would be an extremely dull, commonplace sort of a world.

The golden rule has not its coinage in the instincts of human nature and it is a hard thing for us always to allow others to do unto us as we do toward them. It is so easy and self-satisfying, too, to see wherein others are wrong, and to condemn all faults and foibles not our own.

The dishonest man condemns his drunken brother, and the hard-hearted man who never did a thoroughly good act in his life looks askance at a weak, unprincipled brother while his whole manner says, because thy sin is not my sin, therefore it is deserving of the severest penalty.

In one of the Charles Dickens' stories he tells of the inoffensive, good little boy, David Copperfield, who was very ill-treated by his step-father, and the more cruel the treatment the greater became this dislike until a mere sight of the boy would throw the step-father into a rage. So it appears to be a principle of human nature that when the strong and masterful person misuses those who are weak he comes to dislike and despise them. But once let the stronger tenderly care for the weaker, and work for that one's good even to the denying of self and he acquires a love that will make itself felt as the charity that "thinketh no evil." Our hearts as well as our minds grow with what they feed upon.

Often after years of vigorous, unsatisfying struggle for the attainment of some of "life's empty bubbles," when perhaps, careworn and misunderstood by our fellowmen we find there is some one whose touch of sympathetic kindness causes our hearts to throb with a quickened joy that revivifies and strengthens us and we exclaim. "Of the good things of life the greatest of all is charity."

There is a sublime beauty expressed in those precious words "Father forgive them for they know not what they do." While all other voices would be raised to condemn, he, whose alone was the sinless life, could look with unbounded charity, not upon sin, but upon the doer of evil. If we all can enter the heavenly school and, sitting at the feet of the Great Master, learn to love our neighbor as ourself and then shall we grow up tall and strong in "the wisdom that is from above; which is first pure, then peaceable gentle and easy to be entreated, full of mercy and good fruits, without hypocrisy."—*Ex.*

MAKE FRIENDS.

Life is very critical. Any word may be our last. Any farewell, even among joy and merriment, may be forever. If this truth were but burned into our consciousness, and if it ruled as a deep conviction, and a real power in our lives, would it not give a new meaning to all our human relationships? Would it not make us far more tender than we sometimes are? Would it not oftentimes put a rein on our rash and impetuous speech? Would we carry in our hearts the miserable suspicions and jealousies that now so often embitter the fountain of our loves? Would we be so impatient of the faults of others? Would we allow trivial misunderstandings to build up strong walls between us and those who ought to stand very close to us? Would we keep alive petty quarrels, year after year, which a manly word any day would compose? Would we pass neighbors or old friends on the street without recognition, because of real or fancied slight, some wounding of pride, or some ancient grudge? Or would we be so chary of our kind words, our commendations, our sympathy, our comfort, when weary hearts all about us are breaking for just such expressions of interest or appreciation as we have in our power to give?—*Manford's Magazine.*

NOTES AND NEWS.

Mrs. Nellie Grant Sartoris and one of her children have arrived in this country for a visit.

Queen Carola, of Saxony, has established a free kindergarten for the benefit of children of poor laborers on her estate, Sibyllenot, where she annually spends part of the summer.

The author of "John Halifax, gentleman" (Mrs. Craik), well presents in the *Forum* for September, a woman's estimate of the distinctive mental and moral characteristics of men.

Denver, Col., is to have a college for women, modelled after Wellesley and Vassar. The "Ladies' College Society," which has the matter in charge, is to be incorporated, and will raise \$750,000 in real estate and cash.

Women, according to W. T. F. Donald, a prominent business man of Atchison, Kan., have revolutionized the affairs of that State, and made it one to be proud of. He thinks the next decade will see women voting in every State in the Union.—*Pittsburg Dispatch.*

Mrs. Dr. Ellis, an American lady, is physician to the Queen of Corea. She has apartments in the royal palace at Seoul, and receives a yearly salary which is equal to eighteen thousand dollars. She is expected to visit the queen daily, and remains in call when Her Majesty is indisposed.

Helen S. Abbott, of Philadelphia, has been elected a member of the Philosophical Society in that city, of which Benjamin Franklin was one of the founders. Only six women have been elected during the one hundred and twenty years of the society's existence. The first lady was Franklin's friend, the Princess Dashkoff. The others were Mrs. Mary Somerville, Maria Mitchell, Mrs. Agassiz, and Mrs. Carl Seiler, of Philadelphia, author of "The Voice and singing." Miss Abbott is admitted for what she has done in analytical chemistry.—*Ex.*

The apostles of woman should not fail to notice that the leading reviews in the *London Athenaeum* of July 30 are devoted to books done by women, namely: Miss Kate Norgate's

"England Under the Angevin Kings," which is voted "the standard history of England in the twelfth century," Désiré Charnay's "Ancient Cities of the New World," translated by J. Gonino and Helen S. Conant, and Miss Alma Strettell's translation of "Spanish and Italian Folk-Songs, whose work receives enthusiastic praise. The works of Miss Norgate and Miss Strettell are published by Macmillan & Co.—*Boston Beacon.*

Women are acquiring recognition in quarters where one would least expect it. A cardinal of the Church of Rome has been in consultation with the congregation of missionaries at Brussels concerning the establishment of a seminary for the education of women to be sent to preach the Gospel in the French possessions in Africa. The cardinal expressed his conviction that women were better fitted than men to convert the African youth. From St. Petersburg comes word that the minister of the interior has submitted to the Imperial Council a project for the establishment of a university, to be managed on the plan of that at Heidelberg, where women may be taught the higher sciences, including medicine.—*Ex.*

Mrs. Hancock says that once, when the General felt called upon to entertain half a dozen Sioux chieftains, she helped him in his task by playing the piano for them. The music evidently had power to please, if not to "soothe the savage," for immediately negotiations commenced, through an interpreter, to purchase the "big captain's squaw," along with the "music table." Beads, robes and blankets were first offered for the exchange. When the "big captain" rejected these, supposing the inducements were not sufficient, they added ponies to an increased number of robes and trinkets of all kinds. Their indignation and dissatisfaction were apparent, and quickly made evident by their leaving the house in Indian file, without a glance here or there, seeming deaf to the interpreter's appeals to return.—*Ex.*

I have brought Thomas Jefferson up to think that it was just as bad for him to listen to a bad story or a song as for a girl, or worse, for he had more strength to run away, and that it was a disgrace for him to talk or listen to any stuff that he would be ashamed to have Tirzah Ann or me to hear. I have brought him up to think that manliness didn't consist in having a cigar in his mouth, and his hat on one side, and swearin' and slang phrases, and a knowledge of questionable amusements, but in layin' hold of every duty that comes to him, with a brave heart and cheerful face; and helpin' to right the wrong and protect the weak, and makin' the most and the best of the mind and soul God had given him. In short, I have brought him up to think that purity and virtue are both feminine and masculine, and that God's angel's are not necessarily all she ones.

SAMANTHA ALLEN, in *Southern Cultivator.*

Patents have been granted to women during the week ending Aug. 9, 1887, as follows:

Anne C. Spencer, East Greenwich, R. I., Toilet Case.

Sarah W. Trabue, Girard, Ill., Baling Press.

OBITUARY.

DIED, at Mesa City, July 8th, 1887, Emily Stratton, the beloved wife of John Haskell Pomeroy, born in England, Aug. 20th, 1860; came to Salt Lake with her parents when a mere child. She was left at the tender age of two years without a mother's care. She leaves a fond and devoted husband, and four children, the youngest a babe of six

days old, and a host of loving friends to mourn her loss. Always cheerful and pleasant, her bright smile won her friends wherever her lot was cast. She was a faithful, consistent Latter-day Saint; was a member of the Relief Society, and for some time a Counselor to the Stake President of the Y. L. M. I. A., but resigned on account of ill health. Was Treasurer of that organization at the time of her death. She died full of faith in the Gospel, and looking forward to a glorious resurrection with the just.

RESOLUTIONS OF RESPECT.

Whereas, Our Heavenly Father in His infinite wisdom has taken from our midst our beloved sister, Emily,

Resolved, That we, the members of the Mesa Relief Society feel to tender our love and sympathy to the memory of our departed sister.

Resolved, That in this our great bereavement we feel to acknowledge the hand of God, and bow in humble submission to His will, but realize that in her we have lost a true friend and faithful laborer in the work of God.

Resolved, That we hereby tender our love and sympathy to the family of the deceased, and express an earnest desire that the Holy Spirit will impart comfort and consolation to them in this hour of deep affliction.

Resolved, That a copy of these Resolutions be sent to the family of the deceased, a copy sent to the WOMAN'S EXPONENT for publication, and also placed on the Society records.

ELEANOR MORRIS,
ANN PETERSON,
SARAH M. POMEROY,
SARAH RUSSELL,

Committee.

DIED, at Mesa City, Sept. 3rd, 1887, Emily Elizabeth, daughter of John H. and Emily Pomeroy, aged one month.

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